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ABSTRACT

An annotated listing of over 80 journal articles and research reports on values education, a brief summary of the opinions and findings in the articles, and recommendations for educators are presented. The annotations, which form the major portion of the document, are compiled within the following categories: justifications for values education, historical implications, guidelines for establishing values education in the schools, approaches to values education, integration of values education in content areas, research findings on student values, factors influencing values formation, and evaluation of student values. Publication dates range from the late 1970s through 1982. The summary suggests that the two prominent approaches, values clarification and cognitive moral development have proven successful for some, but not all, students. Moreover, human interactions rather than the approach have determined the success or failure of values education. Parents, other adults, and peers strongly influence students' values formation. Recommendations are that educators participate in in-service programs before incorporating values education into the curriculum, involve parents in establishing a values education program, and research existing programs and evaluation techniques. (KC)

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VALUES EDUCATION

DEALING WITH THE RESPONSIBILITY

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INTRODUCTION

Values education has been an integral part of America's educational history. The first New England schools dealt primarily with instilling Puritan values in the young (Lauderdale:264-265). As America grew as a nation in the eighteenth and early nineteenth centuries, the schools began to emphasize the values of good citizenship and commitment to country (Lauderdale:266). The Industrial Revolution also brought changes in the educational system. The common school came into existence, and Horace Mann advocated a "common-core" Christianity for the public schools (Burton, Hunt, and Wildman:315). Values education in the twentieth century has also gone through periods of change, reflecting the changes in society (English:4). The 1930's saw a rise in the emphasis on liberal values, while the 1940's and 1950's represented the era of conservative values (Hoge:155). In the 1960's liberalism and individualism predominated (Hoge:156). Since then society has been experiencing value confusion brought on by events such as Vietnam, Watergate, and increasing family mobility and instability.

With the courts forbidding Bible reading and prayer in the public schools and the dawn of an era of cultural pluralism, the school's role in values education has also become confused. The school's accepted function had been to

indoctrinate youth in society's values. Emphasis since the 1960's has shifted from instilling a set of values to allowing free expression of individual values (McEniry:46-47). Amidst the confusion the schools began to question their role in values education.

The need for values education has been voiced. Marlow, a founder of humanistic psychology, believed that values were an important aspect of mental health. Marlow found that healthy people had clear sets of values, while neurotic people's values were confused (McEniry:40-41). The issue was should the schools accept some responsibility for values education. A 1978 Phi Delta Kappan survey indicated that a major concern of parents was incorporating values education in the schools (Maples:265). Earlier a Gallup poll indicated that 84% of parents with children in school favored values education (Maples:265). Both studies lent support to school involvement in the area of values education.

Christenson lent further support by his assertion that values are not taught in the home and that millions of homes provide neither good moral example nor moral instruction (cited in Maples:265). In regard to the Church's role in values education, Christenson pointed out that, as of 1977, a sizeable number of children did not attend or belong to any type of church (cited in Maples:265). When asked if

schools, with their limited success in teaching reading and mathematical skills, should undertake the task of values education, Christenson contended that the schools must since no one else will accept the responsibility (Maples:267).

Educators can't avoid teaching values because the school, as an institution, transmits values whether its members are conscious of it or not (Sobol:16). The problem educators must deal with is not if the schools should engage in values education efforts, but how.

STATEMENT OF THE PROBLEM

The educational system has been called upon by society to instruct youth in the area of values. This task has brought up numerous questions which educators must answer. Can teachers provide values education without interfering with the separation of Church and state? What approaches will most effectively help students develop a values system? What values do students currently hold, and what factors influence them? How can educators evaluate the outcome of their instruction?

PURPOSE OF THE STUDY

The purpose of the study was: 1) to determine the constitutionality of teaching values in the public schools; 2) to review current approaches to values education; 3) to acquire information about students' values and factors that affect their values formation; and 4) to investigate techniques for evaluating values education efforts.

ORGANIZATION OF THE STUDY

In the first part of the study the reasons for including values education in the schools were examined.

The history of values education and its implications for values education today were explored next.

In the third section guidelines for implementing values education in the schools were presented.

Current approaches to values education and related research findings were investigated in the next portion of the study.

In the remainder of the study factors influencing values formation and suggestions for incorporating values in the content areas were presented. Techniques for evaluating values education programs were also given.

LIMITATIONS OF THE STUDY

1. Limited research was available on the constitutionality of values education and the means to evaluate outcomes of values instruction.
2. Values education and moral education were used interchangeably by sources cited in this paper. The distinction which may exist between the two could not be presented within the realm of this study.

GLOSSARY

absolute value--value held unconditionally, independent of outside factors (Webster:4).

aesthetic value--"standards used to judge personal experiences regarding pleasure" (Dickens:474).

affective education--education dealing with emotion rather than thought (Webster:19).

assimilation--the act or process of incorporating (Webster:60).

brainstorming--"a group technique for stimulating creative thinking" (Webster:118).

cognitive disequilibrium--conflict or instability in one's perception of something (Webster:195,286).

common school--school designed to be common to all people (Lauderdale:266).

conventional level of moral reasoning--individual's moral reasoning considers interests of others and involves a desire to maintain respect, support, and justification of the existing social order (Galbraith, Jones:17).

cultural pluralism--cooperation and peaceful coexistence of different cultural groups while still maintaining their own identities (Calvin:10).

custodial pupil control--ideology which stresses maintenance of order, distrust of students, and a punitive approach (Helsel:25).

demographic--pertaining to the science of statistics of populations (Webster:266).

despotic--tyrannical; autocratic (Webster:272).

egocentricity--state of being unaware of others' concerns (Webster:315).

emergent values--values coming into existence (Webster:321).

ethics--moral principles (Webster:337).

ethnocentric--"pertaining to the belief that one's one culture is superior to that of other ethnic groups (Webster:337).

heterogeneity--the state of being dissimilar (Webster:467).

humanistic--pertaining to human, secular interests (Webster:467).

humanistic pupil control--accepting, trustful attitude toward students based on the belief that students are capable of self-discipline (Helsel:25).

inclusion--feeling an event, not just from one's own view, but from the other's perspective as well (Schwartz:206).

indoctrination--act of instructing in moral values through frequent repetition (Webster: 490).

induction--discipline style in which discipliner gives explanations or reasons for expecting the child to change his behavior (Olejnik:1285).

instrumental value--criterium used as basis for making judgments about performance of equipment, people, or environments (Dickens:474).

intentionality--awareness of motive or intent (McCann, Prentice:28).

just community--moral education approach involving direct democratic governance, role taking, and moral discussion on the part of students (Reimer:486).

kibbutz--an Israeli settlement based on communal living and collective education (Bar-Yam, Kohlberg, and Naame:346).

Likert scale--a list of positive and negative statements about a concept or issue for each of which the respondent is to indicate strongly agree, agree, undecided, disagree, strongly disagree (Poetker:173).

moral dilemma--a story or situation that deals with a moral problem and presents the main character with a choice (Galbraith, Jones:18).

morality of constraint--blind obedience to authority figures (Fulda, Jantz:514).

morality of cooperation--development of ideas of fairness, restitution, and cooperation (Fulda, Jantz:514).

morally autonomous--conduct guided by the individual thinking and judging on his own whether a purpose is good or not (Kohlberg,75:670).

moral relativism--doctrine that morals are not absolute but dependent upon timee, place, and individual experience (Webster:809).

moral values--principles which determine judgments about what actions and end results are good (Dickens:474).

pacifism--principle of maintaining peace (Webster:679).

peer pressure--pressure from members of one's own rank to conform to their standards (Stewart:684).

plus-one technique--presenting moral arguments one stage above the majority of the class (Berkowitz:488).

post-conventional level of moral reasoning--reasoning which goes beyond the authority of groups and reflects universal principles (Galbraith, Jones:17).

power assertion--discipline style in which discipliner does not give reasons for changing behavior but uses forceful expression instead (Olejnik:1285).

pre-conventional level of moral reasoning--moral reasoning resulting from consequences of actions and physical power of those in authority (Galbraith, Jones:17).

principled morality--term synonymous with the post-conventional level or moral reasoning (Kohlberg,75:671).

sectarian--attached to a sect or religious denomination (Webster:869).

semantic differential--instrument consisting of terms to which the respondent indicates feelings of agreement, neutrality, or disagreement. Responses are listed along a continuum, with stronger agreement to the left of center, neutrality in the center, and stronger disagreement to the right of center (Poetker:173).

social convention--"behavioral uniformities that coordinate the actions of individuals participating in a social system" (Nucci:489).

terminal value--"preferred end state of existence that people strive for" (Skeel:63).

theory of cognitive moral development--an individual's thinking about matters in the moral realm changes or matures through an invariant sequence (Galbraith, Jones:17).

traditional value--value held and passed on by people of previous generations (Webster:1044).

value--criterium used to make judgments about the good or worth of ideas, things, or actions (Dickens:474).

values clarification--process by which a person is helped to discover what is valuable to one's set of values and growth through behavior, feelings,ideas, and important choices made (McEniry:43).

values education--education which seeks to achieve two purposes: 1) the coordination of acquired, culturally determined standards within the individual's construction of concepts about social convention, and 2) the development of the individual's conceptions of justice and fairness (Nucci:489).

value therapy--process by which values are changed when a person experiences self-dissatisfaction and seeks to become integrated again (Lockwood,80:607).

Youth Aliyah--disadvantaged Israeli city youth educated in the kibbutz (Bar-Yam, Kohlberg, and Naame:347).

ANNOTATIONS

JUSTIFICATION FOR VALUES EDUCATION

Sanders, Nicholas M., and Wallace, Joan D., Teacher and Parent Opinion Concerning Moral/Ethical Education in the Public Schools, Educational Resources Information Center, ED 178 441, Research for Better Schools, Inc., Philadelphia, 1975.

Sanders and Wallace carried out a study with parents and teachers of junior high school students in Philadelphia, Memphis, Minneapolis, and Los Angeles to determine society's view of the public school's role in values education. Both groups agreed that schools unavoidably instill values since students see teachers as role models. They generally agreed that a values education program should stress the values of consideration for others and socialization for participation in society. Both groups also felt that greater self-actualization and self-respect should be outcomes and that the content should be relevant to student interests. Finally, both teachers and parents placed strong emphasis on encouraging, not forcing, students to express their values.

Maples, Mary F., "Values Education - Clarification: Some Critical Questions," Counseling and Values 26: 264-269, July, 1982.

Maples sought to determine if there is a need for values education. According to findings, the 1978 Phi Delta Kappan survey of American schools indicated that a major concern was how public schools could become involved in the teaching of values. With a decline in moral education in the home and a drop in church attendance, according to 1977 statistics, Maples contended that schools cannot ignore their responsibility toward values education. The investigator suggested the need for a logical, systematic approach and proposed two solutions: 1) a program of greater understanding and acceptance on the part of educators, parents, and legislators; and 2) a teacher-training program.

Nucci, Larry, and Junker, Linda, Can Morality Be Separated from Religion in the Teaching of Values? Educational Resources Information Center, ED 216 977, Annual Meeting of the American Education Research Association, New York, March 19, 1982.

Nucci and Junker argued that moral values can be taught without violating First Amendment freedoms and separation of Church and state because moral values are independent of religion. Nucci and Junker referred to work by Elliot Turiel which indicated that moral values are neither arbitrary nor determined by culture or society. Moral values, according to Turiel, are determined by social relationships. The investigators described the following findings of studies of moral and conventional behavior: 1) moral violations are considered wrong regardless of rules while conventional acts are considered wrong only if they violate a rule or standard; 2) Moral rules are viewed as unchangeable while conventional standards are considered alterable; 3) Responses to moral issues focused on innate aspects while responses to conventional issues centered around the social order; 4) Moral offenses and moral acts were given more consideration than conventional behaviors.

Rogers, Vincent R., and Burnes, Bruce, "Religion in the Classroom - Another Look," Phi Delta Kappan 46:84-86, October, 1964.

Rogers and Burnes wrote in response to the 1963 Supreme Court decision banning Bible-reading in the public schools. Rogers and Burnes asserted that students are still learning religious values in many other ways in the public schools. To test their hypothesis the investigators designed a "Classroom Problems Test." The test contained fifteen hypothetical situations, each designed around a student's question. The teacher was asked to explain how he/she would handle the question. Five of the questions dealt with religious beliefs. The subjects were 133 elementary school teachers. Rogers and Burnes classified responses as wholly religious, wholly nonreligious, or indeterminate. Results showed that over 52% of the responses were wholly religious. Rogers and Burns concluded that religious values are being taught in the public schools.

HISTORICAL IMPLICATIONS

Lauderdale, William B., "Moral Intentions in the History of American Education," Theory into Practice 14:264-270, October, 1975.

Lauderdale presented an overview of events in history leading to changes in the intentions of moral teaching. The first colonial schools stressed moral teaching. This was the main reason for their existence. Moral education took on a different form in the eighteenth and early nineteenth centuries. As the country entered its national period, education emphasized more political and prudential concerns. Moral education came to mean good citizenship. The development of the common school and the Industrial Revolution pushed moral education further into the background. Horace Mann, concerned with the need for religion but not desiring a sectarian approach, advocated a nonsectarian program. He set the precedent for religious education in the future with his mandate to read the Word of God without comment. Lauderdale contended that such modern efforts to keep religion in the schools, as one minute of silence, are token activities which are evidence of Mann's influence.

English, Raymond, "The Revival of Moral Education," American Education 18:4-12, January-February, 1982.

English pointed out that in the mid-1960's and into the 1970's the educational system underwent a series of changes. The investigator attributed these to such events taking place in society as the assassination of President Kennedy, the civil rights revolution, and the Vietnam controversy. The researcher felt that the moral relativism of this period has subsided. The pendulum has swung to the other extreme. English stressed the duty of educators of the 1980's to keep the new movement within limits. English discussed obstacles impeding moral education. The researcher first explored the constitutional issue and found teaching standards of conduct to children was not considered by the courts to be religious in nature. Other obstacles were the social engineering of special intrest groups, and the decay of the community. English concluded it is a teacher's task to teach values by example, not preaching.

Schwartz, Sy, "Watergate: Will the Schools Respond?" Clearing House 49:253-255, February, 1976.

Schwartz believed that Watergate should cause educators to reevaluate the education system. The investigator suggested that the schooling of those involved in Watergate did little to deter them from committing such acts. Schwartz stressed that many schools today still fail to discourage behavior of this nature. Schwartz pointed out four areas of weakness which he believed to be the downfall of the Watergate conspirators. First, the abuse of power was a crucial aspect. The researcher concluded that many of today's administrators and teachers are despotic, ruling with almost absolute power. A second factor was loyalty. Schwartz focused on the instances where administrators stand behind their teachers, even to the detriment of the students. A third weakness was the inability to admit to errors. A final factor was the lack of personal ethical guidelines. Schwartz concluded that another Watergate could be avoided if educators are willing to reexamine themselves and their values education programs.

Burton, John K.; Hunt, Thomas C.; and Wildman, Terry M., "Who Transmits Values? The Public Schools," Educational Leadership 37:314-318, January,1980.

Burton, Hunt, and Wildman wrote the article to put affective education into a realistic perspective and focus on the need for affective education in public schools. The investigators asserted that concern with values and morality in public education is not just a concern of our time. It is rooted throughout the history of schools from the Puritan New England schools to the textbooks used in the early twentieth century. Burton, Hunt, and Wildman contended that social needs also justify the need for moral education. Incidents such as Watergate and My Lai have, according to the investigators, led some to believe moral standards are declining. The researchers cited the increased support for private schools as evidence that citizens are willing to support value-centered education. The investigators concluded that it does not matter what choices are provided or who decides what the curriculum should be. There has been and always will be a need for values education.

DeLattre, Edwin J., "Moral Education: A Response to Burton, Hunt, and Wildman," Educational Leadership 37:319-320, January, 1980.

DeLattre criticized Burton, Hunt, and Wildman for their assumption that anything done in the name of affective education would satisfy the need. DeLattre asserted that it is not always true that anything is better than nothing. The investigator cited the history of quick curriculum designs to keep up with fashion. DeLattre added that if administrators and teachers believe values education should be an active part of their school, they must be ready for it. This preparation would involve inservice study, study in history, legal cases, logic, ethics, comparative religions, and psychology. DeLattre warned against giving in to prepackaged programs such as Values Clarification and Cognitive Moral Development. DeLattre stressed that there are no substitutes for informed and well-prepared teachers.

GUIDELINES FOR ESTABLISHING

VALUES EDUCATION IN THE SCHOOLS

Points to Consider

Nucci, Larry P., "The Distinction Between Morality and Social Convention: Implications For Values Instruction," Phi Delta Kappan 62:489-493, March, 1981.

Nucci gave two functions of values education: 1) to develop students' understanding of social norms, customs, and conventions, and 2) to aid in the students' moral development. The investigator stressed the importance of making a distinction between the conventional and moral domains. Nucci pointed out that conventional acts are arbitrary. They are determined by social regulations or social consensus. Moral issues are determined by elements basic to social relationships. Nucci also noted that contemporary approaches to values education do not usually distinguish between these two aspects. The investigator cited research which supports the distinction. The researchers found that people of all ages made moral judgments independent of social regulations. Nucci then defined values education as the blending of standards acquired culturally with the individual's constructed concepts about social convention, and the development of the individual's idea of fairness and justice.

Oliver, R.G., "Knowing the Feelings of Others: a Requirement for Moral Education," Educational Theory 25:116-124, Spring, 1975.

Oliver proposed that before moral education programs are possible, students must have knowledge of other people's feelings. The investigator pointed out that a distinction must be made between knowing how others feel and having feelings toward them. Oliver considered knowing about someone's feelings to be the factual aspect in understanding others. Knowing how others feel involves understanding their emotions, sensations, and feelings about things. In order to understand the emotional experiences of others Oliver suggested that students must understand how others interpret the world. In order to accomplish this, students must detach themselves from their own points of view and construct the other persons's point of view. Students can gain this understanding through everyday contacts with people. Oliver also suggested that teachers provide models of various ways of life through literature, history, and the social sciences. Oliver recommended that teachers work to improve students' perceptions and teach them to critique literary works.

Sobol, Thomas, "An Administrator Looks at Moral Education: And if I ask these things, will ye still call me friend?" Educational Leadership 38:16-17, October, 1980.

Sobol did not question the fact that moral education is the school's duty. The schools help shape values unintentionally, if not intentionally. The issue is not if the schools should engage in moral education, but how. Sobol proposed seven questions educators should consider:1) What are your goals? 2) Are you concerned with individual or group morality? 3) How will you achieve your goals? 4) If you plan to involve students in group actions, how much adult guidance will you provide? Which ethical standards will you use? 5) How will you prepare yourself? 6) Where will the money to fund your program come from? and 7) How will you evaluate the program? Sobol concluded that morality has become separated from knowledge, but in his future schools values will be a natural part of the curriculum.

Kohlberg, Lawrence, "Moral Education: A Response to Thomas Sobol," Educational Leadership 38:19-28, October, 1980.

Kohlberg agreed with Sobol that moral education is the school's responsibility. The goal of moral education should go beyond values clarification. It should involve moral reasoning. Research indicated that students engaged in discussions of moral dilemmas tend to move upward compared to students who are not involved in moral reasoning. This moral atmosphere must permeate the entire school if moral reasoning is to be most effective. Group morality must be studied since students live in a democratic society, but this does not mean that a study of the individual's role should be neglected. Kohlberg stressed that much of the understanding which academic subjects strive for involves moral understanding. Therefore, academic and moral education must be treated as one. Kohlberg favored a form of democratic participation in high schools, although evidence on democratic schools is inconclusive. The researcher advocated inservice training and summer courses for teachers and was quick to stress that there are no "moral experts." Kohlberg concluded that his school, like Sobol's, will deal with human development.

Traviss, Mary Peter, "The Principal, Moral Education, and Staff Development, Momentum 6:16-20, December, 1975.

Traviss suggested seven problems associated with values education. These problems are: 1) multiple recipe approaches; 2) unclear terms and concepts; 3) insufficient teacher training; 4) uncertainty about the school's role; 5) poor materials; 6) lack of follow-through; and 7) lack of evaluation instruments. The investigator proposed an in-service program which could help teachers deal with their problems. First, the staff must determine what values education means to them and what their role should be. the faculty and parent representatives can then formulate goals and objectives. The third phase involves research and study. The faculty can then determine a program and be able to decide what materials will be needed within an allotted budget. The staff should also budget time. Finally the faculty must decide upon a method to evaluate materials and techniques.

Sharp, Alex, "Educating for Responsibility: Some Formal Considerations," Viewpoints in Teaching and Learning 57:1-12, Spring, 1981.

Sharp asserted that moral education deserved an equal position alongside exam-oriented instructional education. Sharp provided guidelines for developing responsibility, one aspect of what the investigator considered moral education. First, the teacher must give students the opportunity to express their viewpoints on a particular issue. The purpose of the discussion is to develop a greater tolerance of other ideas and feelings. The class should then try to find some common ground and together commit themselves to some collective principle. The point of this exercise is not to develop a collective agreement but to enhance individual-group relationships. In Sharp's opinion, responsibility education transcends the formal boundaries between subjects, teachers and students, and the school and community. Sharp concluded that a commitment to responsibility education may involve changes in our educational process.

Weigel, Elizabeth, "Toward a Social Theory of Value," Educational Forum 40:59-65, November, 1975.

Weigel concluded that the leisure time and wealth brought on by the American economy in the twentieth century have led many citizens to seek immediate gratification. The investigator stressed the need for public schools assuming more responsibility for values education. The schools, in Weigel's opinion, must teach values which will help prepare students for the future. They must develop a new social theory of values. The researcher stressed that an ultimate value must be the life of all of humanity. Another major value must be the life of our own culture . According to this social theory, the individual will have to give priority to the needs of the group over his own. The nature of education would undergo changes, as a result. Weigel proposed that schools use strict, but caring, discipline. It would be the educator's responsibility to teach students to serve as models for the young. The curriculum would include sharing of experiences, social problem solving, and community service. The investigator concluded that only by becoming a positive member of society can a person grow as an individual.

Tan-Willman, C., and Gutteridge, D., "Creative Thinking and Moral Reasoning of Academically Gifted Secondary School Adolescents," Gifted Child Quarterly 25:149-153, Fall, 1981.

Tan-Willman and Gutteridge assessed the creative thinking and moral reasoning of a group of academically gifted middle and upper-middle class students. The investigators sought to determine if a relationship existed between creative thinking and moral reasoning. The subjects took the Torrance Tests of Creativity and Rest's Defining Issues Test. Tan-Willman and Gutteridge had assumed that the gifted students would be at higher moral levels of reasoning than students of average academic standing. The data did not, however, support this assumption. The subjects did exhibit highly developed creative thinking, but when associated wtih their superior academic levels and high socio-cultural backgrounds, their creative abilities could be considered underdeveloped. The researcher suggested that the present forms of values education may not be sufficient to meet the emotional and cognitive needs of gifted students.

Fantini, Mario D., "A Caring Curriculum for Gifted Children," The Education Digest 47:21-23, November, 1981.

Fantini pointed out that a caring society is the basis of education. In a society without such values, skills and knowledge would lack meaning. Due to the increasing complexity of society the school will be called to put greater emphasis on "caring" values. Intellectually gifted children, in particular, must be involved in this training since they are likely to be in leadership positions in the future. Learning caring values must be a structured process involving active performance in the role of giving and caring. The investigator suggested such activities as student volunteers in hospitals and nursing homes and student tutorial programs with their peers. Fantini concluded that these activities can involve all students, but the gifted students should participate in the planning and organization. Teaching and learning caring, however, must involve the entire community to be successful.

Parent and Community Involvement

Burkholder, Suzanne; Ryan, Kevin; and Blanke, Virgil C., "Values, the Key to a Community," Phi Delta Kappan 62:483-485, March, 1981.

According to the 1980 Gallup poll, 84% of parents of public school children favored the school's assistance in moral education. The problem is how to carry out this task. Phi Delta Kappan established the Commission on the Teaching of Moral Values and Ethics to investigate this. Their first goal was to determine the values of the community under study. The Commission developed the Echo method which asked selected community members value-relevant questions. The Commission then classified the responses into categories. To assess the community's values on a larger scale the Commission used the Rokeach Value Survey. It also asked respondents which values they felt should be taught in the schools and at what level. Finally, the Commission administered the Survey on Teaching of Morals, Values, and Ethics. Burkholder, Ryan and Blanke suggested educators use these data to determine what programs will meet their community's needs.

Thomas, M. Donald, and Melvin, Arthur I., "Community Consesus Is Available on a Moral Valuing Standard," Phi Delta Kappan 62:479-483, March, 1981.

Thomas and Melvin asserted that there cannot be effective moral education without community agreement on a standard of acceptable bahavior. The investigators described a valuing analysis workshop at which a representative sample of forty residents took part. They took the Moral Valuing Attitude Survey and the Cognitive Spot Check Survey at the start of the workshop. The experimental group then discussed their choices in small groups to develop an awareness of existing values. Upon completion of the workshop all participants again took the two surveys. After the workshop the control group showed a consensus on a number of values. The results indicated that a moral standard does exist and can be agreed upon.

Mackey, James, "Backyard Censorship: The Growing Opposition to Values Education," Curriculum Review 21:16-19, February, 1982.

Mackey discussed the extensive censorship campaign being waged against schools. The investigator asked parents in a midwestern suburb, "What values that the school teaches your children are you opposed to?" The researchers found that many, not happy with their schools, favored censorship where they felt family and patriotic values were being discredited and secular humanistic values taking their place. Of the people interviewed, 68% were dissatisfied with the values the school seemed to be promoting. Parents felt there was a lack of communication between themselves and the schools. Mackey attributed the censorship movement to a demand by people for the right to be involved in curricular decision making, especially with respect to values education. The investigator cited the Kanawha County censorship dispute as an example of this. Mackey stressed that teachers do not have absolute rights. Teachers must determine what rights they can exercise by knowing their community and its value systems.

The Teacher's Role

Ryals, Kelvin, and Foster, Dennis, "Classroom Climate and Values Teaching," Education 95:354-359, Summer, 1975.

Ryals and Foster considered values education essential to the survival of our society. The investigators emphasized that this form of education can only take place in an atmosphere where students feel they have free choice. This free choice requires that the rights of those students who oppose the teacher and the majority vote be respected. Ryals and Foster did not believe that traditional classrooms provide an atmosphere of free choice. The researchers contended that open classroom arrangements and individualized instruction do not create such an atmosphere . The teacher's predisposition is the main factor. A teacher who advocates free choice must have a positive attitude toward students, treat them equally, and actively involve them in the learning process.

Helsel, A. Ray, "Value Orientation and Pupil Control Ideology of Public School Educators," Educational Administration Quarterly 7:24-33, Winter, 1971.

Helsel described custodial pupil control as an ideology which stresses maintaining order, distrust of students, and a punishing approach. Humanistic pupil control, on the other hand, emphasizes an accepting, trustful attitude toward students and a belief that students are capable of self-discipline. The investigator tested the hypothesis that there would be a positive correlation between educators with traditional value tendencies and a custodial approach to pupil control. Helsel tested this hypothesis with 1,000 educators at various organizational levels. Helsel obtained data by using a mailed questionnaire consisting of items requiring control orientation responses ranging from custodial to humanistic, and value-related replies ranging from traditional to emergent. Biographical information regarding age was included. Helsel felt that age would have an effect on the responses. Results of the study upheld the hypothesis. This correlation existed at all organizational levels. Age had no relationship to values and was significantly related only to pupil control ideology of teachers.

Martin, Lee Y., "Supervision and Value Clarification: Does Teacher Intent Presuppose Effect?" Education 101: 50-59, Fall, 1980.

Martin asserted that evaluation based on measurable teacher behavior has not taken into account the value system basic to teacher behavior. Martin suggested that teachers become more aware of their own value systems. Often teacher behaviors are contrary to teacher intent, leading to undesired results. The researcher emphasized that more desirable outcomes could be reached if teaching methods were consistent with teacher value systems. The first step is to make teachers aware of their value positions. Martin believed this step should be undertaken by the supervisor during the student teaching process and continue later as needed. The investigator stressed that the supervisor give the practicing teacher encouragement to express his/her own value system. The supervisor could then discuss the practicing teacher's success at reaching desired results. According to Martin, when teacher behavior and intent match, true instruction takes place.

Joseph, Pamela, "Value Conflict in Law-Focused Education: The Problem of Teacher Anxiety," Social Education 39:166-169, March, 1975.

Joseph discussed the problem of teacher anxiety when dealing with value-laden issues, in particular legal ones. Teachers who experience anxiety may, according to Joseph, reduce their teaching effectiveness. Joseph then presented several unacceptable ways of dealing with the anxiety. Some teachers build up defenses, focusing on children's problems instead of their own. Others treat the emotional problems intellectually. Some teachers cope by avoiding the source of the anxiety or forcing their values on the students. Joseph suggested four steps teacher and teacher-training programs should take. First, programs must help the teacher become aware of his/her feelings and attitudes and cope with them. Second, the teacher should review video or audio tapes of his/her class sessions. Third, teachers should work in value clarification seminars to develop self-awareness. Finally, teachers should view anxiety as an opportunity for growth by working through and trying to understand their anxiety when felt. Joseph concluded that minimized teacher anxiety may produce better teaching.

Hughes, Richard L., and Caspar, Daniel, "Implementing a Moral Education Program Through Attitude Change Theory," Clearing House 52:431-437, May, 1979.

Hughes and Caspar contended that one of the major difficulties associated with implementing a moral education program is staff attitude. The investigators presented four possible attitude change theories which could be employed. The stimulus-response and reinforcement theory suggests that to get the attention of a teacher reluctant about moral education, give positive reinforcement for any expression of acceptance of the program. The assimilation contrast theory suggests that interactions with reluctant teachers be in fairly close agreement at first and then progress as the reluctant teacher's attitude changes. The congruity theory recommends using a collegue with whom the reluctant teacher gets along well to present a case for moral education.The reluctant teacher may change his/her attitudes to avoid a conflict. Functional theorists contend that people hold attitudes that fit their needs, and in order to change attitudes the needs of the teacher must be known.

APPROACHES TO VALUES EDUCATION

Values Clarification

Description of Approach

Lockwood, Alan L., "Notes on Research Associated With Values Clarification and Value Therapy," The Personnel and Guidance Journal 58:606-608, May, 1980.

Lockwood described the basic philosophies of Values Clarification and Value Therapy and discussed implications of research findings on both approaches. The basic supposition of Value Therapy is that changes occur when a person experiences self-dissatisfaction. The person changes to achieve satisfaction. This approach is based on the work of Rokeach and Regan. Experiments using Value Therapy involve only brief treatment to arouse self-dissatisfaction. Lockwood noted that Rokeach and Regan cited a number of research studies but did not give much detail on the practice of Value Therapy. Values Clarification has developed a clear body of practice but has not referred to research as much as Value Therapy. Values Clarification involves making students aware of values and helping them to overcome value confusion in a nonjudgmental way. Lockwood concluded that research has not shown if Values Clarification can produce long-term results, but it seems to be effective with elementary and secondary students. The investigator pointed out that short treatment was a positive aspect of Values Therapy, but only with college students.

Weaknesses

Stewart, John S., "Clarifying Values Clarification: a Critique," Phi Delta Kappan 56:684-688, June, 1975.

Stewart asserted that Values Clarification has a number of shortcomings as an approach to values education. The investigator believed that Values Clarification is superficial because it deals with the content and somewhat with the process of values instead of the structural development of values. The researcher also criticized its dependence on peer pressure and public affirmation in many of its activities. Stewart described research results which revealed that when people take public stands or are forced to act, they tend to hold fast to the values involved, even if they were not truly held at the time. Stewart also contended that the belief that values are not values unless they are acted upon repeatedly is judgmental. The investigator also proposed that proponents claim values are personal, yet they provide a list of undesirable value-related behaviors which Values Clarification can cure. Stewart suggested that Values Clarification is still similar to traditional moralizing approaches. Stewart concluded that Values Clarification did increase awareness of issues and moved from restricted moral education, but leaders of this approach must develop an integrated conceptual framework.

Cochrane, Don, "Moral Education - A Prolegomenon," Theory into Practice 14:236-246, October, 1975.

Cochrane submitted that the schools should become involved in moral education, an education which bridges the gap between the socialization and individualization positions. The investigator challenged the values clarification, or individualist position, because, although it assists students in becoming aware of their values, this position fails to help students distinguish between moral and nonmoral values. Humanistic education, on the opposite end of the spectrum, deals with the psychological and social aspects of morality. It neglects affective aspects such as sympathy, love, and shame, prerequisite attitudes for moral reasoning. Cochrane claimed that the purpose of moral education is to train students to be morally autonomous agents who do not conform to society's conventions or their own urgings, but to the dictates of moral reason. The main characteristic of moral reasoning is respect for persons. Cochrane concluded that moral reasoning, although important, is just one aspect of moral development.

Griffin, Robert, "Worries About Values Clarification," Peabody Journal of Education 53:194-200, April, 1976.

Griffin indicated respect for the student-centered approach of values clarification, but the investigator also had numerous reservations. Griffin believed that students must study both themselves and the outside world. The investigator held that values clarification puts too much emphasis on the individual and on the process of valuing. Griffin also sensed a lack of clearness concerning the purpose of values clarification and questioned if its point is to clarify present values or provide conditions for forming or changing values. Griffin also criticized the failure of values clarification to provide guided activities which deal with acting upon value choices. Griffin contended that, with its non-judgmental approach, values clarification hinders moral development. Griffin suggested that teachers still maintain too much of the control in values clarification activities. Teachers,in Griffin's opinion, may also find it difficult to remain neutral without appearing to lack morals.

Strengths

Havens, Robert, and Morrison, Kenneth, "Values Counseling: A Clarifying Process," Counseling and Values 27:36-39, October, 1982.

Havens and Morrison suggested that the strength of Values Clarification lies in the process itself, generated from the theoretical base, not from the strategies. The theoretical model is based on three concepts: choosing, prizing, and acting. Choosing involves considering alternatives and consequences of the value choices and then choosing the values freely. Prizing includes feeling proud of what one values and being willing to share that value choice with others. Acting suggests that in order for something to be of value, it must be acted upon and be consistent with one's life style.

Hopp, Joyce W., and Abbey, David, The Applicability of Value Clarifying Strategies in Health Education at the Sixth Grade Level, Educational Resources Information Center, ED 099 384, Annual Convention of the American Health Association, New York, 1974.

Hopp and Abbey conducted this study to ascertain if the use of value clarifying strategies was an applicable method of teaching health education at the sixth grade level. The investigators also sought to develop a more objective measure of value clarification.Hopp and Abbey provided teachers with sessions on the use of value clarification. Teachers of the experimental classes used value clarifying strategies for three months. Hopp and Abbey evaluated the results through teacher evaluation, student interviews, and pre- and post-tests designed to determine value clarity. Hopp and Abbey devised a paper-and-pencil test consisting of short statements or questions followed by four multiple-choice items. The test proved to be a reliable and valid measure. Results indicated that students who at first had unclear values showed the greatest change in value clarity. Teachers who employed value clarification strategies were enthusiastic about this approach and used it in other areas of the curriculum.

Kirschenbaum, and others, "In Defense of Values Clarification," Phi Delta Kappan 58:743-746, June, 1977.

The investigators responded to criticisms that Values Clarification is value free, relativistic, and lacking a research base. Kirschenbaum and the others mentioned that the Values Clarification approach was a reaction to the moralization and indoctrination that had dominated values education in the past. Because Values Clarification accepts all viewpoints and does not try to impose particular views, it is in a sense value free. The researchers pointed out that the approach does not judge responses as better or worse and, as a result, could be called relativistic. Kirschenbaum and his associates stressed that the relativism stopped here. Students, no matter what their viewpoints, are asked further clarifying questions and encouraged to keep developing their values. Values clarification, by its process, encourages the values of rationality, creativity, freedom, and equality, so it cannot be called value free. The investigators cited at least thirty-five studies carried out since 1966 and noted that 80% of the studies supported the assertion that the valuing process led to greater personal value and greater social constructiveness.

COGNITIVE MORAL DEVELOPMENT

Description of Approach

Kohlberg, Lawrence, "The Cognitive-Developmental Approach to Moral Education," Phi Delta Kappan 56:670-677, June, 1975.

Kohlberg attributed the origin of the concept of cognitive development to John Dewey. Dewey believed that the aim of education is both intellectual and moral development which proceed through ordered stages. This approach is called cognitive because moral education, according to Kohlberg, is based on active thinking. It is called developmental because moral growth proceeds through stages. Kohlberg redefined and validated the work of Dewey and Piaget and developed three levels: 1) preconventional, 2) conventional, and 3) postconventional. Kohlberg further divided these into six stages. The researcher pointed out that mature moral judgment does not assure moral action but is the most influential factor and the only moral factor in moral behavior. Kohlberg found that moral judgment changes are irreversible. For these reasons the investigator focused on moral judgment in his approach to moral education. Kohlberg emphasized that moral education must stress justice and strive for principled morality, which involves making decisions based on universal principles applying to all mankind.

Pietig, Jeanne, "Lawrence Kohlberg, John Dewey, and Moral Education," Social Education 44:238-242, March, 1980.

Pietig compared and contrasted the approaches of Kohlberg and Dewey to moral education. The basic feature of Kohlberg's approach is the discussion of moral issues. Kohlberg advocates creating a moral atmosphere in the school and favors political or civic education programs because moral reasoning is used to solve political dilemmas also. Dewey also encourages discussion of controversial issues but, contrary to Kohlberg, Dewey insists on using actual issues not hypothetical ones. Dewey does not postulate that there are universal stages of moral reasoning as does Kohlberg. Instead, Dewey assumes that moral reasoning is like any other kind of reasoning. Kohlberg considers the subjects of the curriculum as a source of moral dilemmas, while Dewey stresses focusing students' attention on the subject matter itself. Dewey argues that education in itself is a moral undertaking while Kohlberg argues that morality should have a more definite place in the schools. Kohlberg equates morality with justice, while Dewey associates morality with the whole character. Pietig concluded that Kohlberg's claims that his approach is taken from Dewey's is unsupported.

Fenton, Edwin, "Moral Education: The Research Findings," Social Education 40:188-193, April, 1976.

Fenton presented the following generalizations derived from Kohlberg's research into his theory of cognitive moral development. A moral interview is the most reliable means of determining a stage of moral thought. A person reasons mainly at one stage and uses adjacent stages as a secondary thinking pattern. Stages are natural, not artificial, steps in moral growth. All people move through these stages in an invariant sequence, but any individual may stop at a particular stage. People can comprehend moral arguments beneath their stage, at their stage, and usually one stage higher than their stage. Stage transition occurs primarily because a person experiences cognitive conflict after encountering moral dilemmas. Attempts by schools to assist in stage change have been successful.

Reimer, Joseph, "Moral Education: The Just Community Approach," Phi Delta Kappan 62:485-487, March, 1981.

Reimer explored the establishment of "just communities" as a means of applying Kohlberg's theory of moral development in education. This approach involved: 1) democratic governance with each student having one vote; 2) democratic processes based on the principles of moral discussion; 3) limited size, thus permitting regular community meetings; and 4) involvement by members in keeping common agreements and working toward common goals, thereby creating a sense of community. Kohlberg developed the just community not only to develop a feeling for democracy and fairness but also because of adolescents' need to belong to a group or community. The Cluster School in Cambridge was set up following the "just community" model. Studies showed that the Cluster program did not promote more moral development but did promote some moral development among a greater proportion of students. Reamer felt that the "just community" approach is a promising one.

Research: Con

Berkowitz, Marvin W., "A Critical Appraisal of the 'Plus-One' Convention in Moral Education," Phi Delta Kappan 62:488-489, March, 1981.

Berkowitz questioned the effectiveness of a group leader who is one moral stage development above the majority of the class. Based on Kohlberg's findings that only 10% of the population reaches stages five or six, the investigator concluded that it is probable that many teachers reason at lower stages than some of their students. Berkowitz found that a difference smaller than one full stage produced the greatest moral growth. When students were one stage apart, they could not communicate as effectively. The researcher also found that the amount of moral development was closely related to the amount of classroom heterogeneity. The growth occurred independent of the teacher's style or moral stage.

Fraenkel, Jack R., "The Kohlberg Bandwagon: Some Reservations," Social Education 40:216-222, April, 1976.

Fraenkel's first reservation about Kohlberg's theory dealt with the contention that the six stages are universal. Fraenkel argued that these stages have only been tested in nine cultures. The researcher also doubted Kohlberg's assertion that higher stage reasoning is better than lower stage reasoning. Fraenkel also questioned the findings that a majority of people do not get past stage four. The investigator's fourth reservation involved the unrealistic demands put on teachers who make use of moral discussions. Fraenkel also argued that it has not been established that there are six stages and it isn't even agreed that these stages are qualitatively different. Fraenkel cited findings which contradicted the proposal that people move through the stages in unchanging sequence. Finally, Fraenkel disputed the assertion that attempts to bring about stage changes in the schools have been successful.

Stanton, Michael, "Moral Judgments Among Students: A Cross-Cultural Study," Adolescence 15:231-241, Spring, 1980.

Stanton tested 436 College of Education students from England, Grenada, Jamaica, Mauritius, and Nigeria to determine the degree of cross-cultural agreement in moral judgments. The subjects were presented 28 actions carried out by someone of their own age and sex. Analysis of the data indicated that there was a high degree of correlation among all groups in ranking the most undesirable behaviors but not in ranking desirable behaviors. There was cross-cultural consistency in making judgments for giving to charity, stealing money in different circumstances, and helping the elderly in different situations. There was, however, little correlation in ratings for cheating in a game or a test and between stealing from a store and keeping extra change. Stanton concluded that people are not necessarily "universal values based" in terms of all judgments as the work of Kohlberg suggests.

Mosher, Ralph, "Moral Education: Seven Years Before the Mast,"Educational Leadership 38:12-23, October, 1980.

Mosher believed that educators can promote students' moral reasoning without adversely affecting academic achievement. The investigator stressed that moral education must involve real issues in order to have its greatest effect. Mosher then described research on Kohlberg's approach. First, single courses promote a growth of one fourth to a third of a Kohlberg stage in only about half the students involved. These gains in moral reasoning are in adolescents. Mosher noted that results of moral education may have greater impact on elementary students who are in transitional stages. Second, evidence shows that the best classroom teaching and curriculum are as effective as "just community" schools in developing moral reasoning. The investigator suggested that if moral education is to succeed, it must be a coordinated effort between teachers, students, and parents and must involve all areas of the curriculum. Teacher education programs will be needed at all levels.

Lockwood, Alan L., "The Effects of Values Clarification and Moral Development Curricula on School Age Subjects: A Critical Review of Recent Research," Review of Educational Research 48:325-364, Summer, 1978.

Lockwood analyzed the research findings on what he considered to be the two most widely used approaches to values education, Values Clarification and Moral Development. The investigator claimed that values clarification has not shown a significant impact on studnts' self-esteem, self-concept, or personal adjustment. Values clarification may promote small increases in reading ability but this is not definitive from the research. Values clarification has no effect on students' interpersonal relationships, reduced drug usage, or attitude toward biology or ecology. It has not demonstrated an impact on students' values, but values clarification does seem to have a positive effect on classroom behavior. In regard to moral development, Lockwood claimed that the direct discussion method generally produces significant but not consistent growth in moral reasoning. The increases occur mainly at lower stages.

Research: Pro

Perry, Joan E., and Krebs, Dennis, "Role-Taking, Moral Development, and Mental Retardation," The Journal of Genetic Psychology 136:95-108, March, 1980.

Perry and Krebs tested Kohlberg's theory that cognitive development is a necessary but not sufficient condition for increasing social role-taking abilities, and that the growth of role-taking abilities is a necessary but not sufficient condition for moral growth. The investigators wanted to hold cognitive development constant and study its effect on moral development and role-taking. Perry and Krebs chose moderately retarded children whose cognitive growth had been arrested naturally. The researchers worked with three groups: moderately mentally retarded children, children matching the chronological age of the retarded subjects, and children whose mental ages matched the mental ages of the retarded students. Perry and Krebs administered two role-taking tests and Kohlberg's moral development test. The results indicated that mentally retarded children were retarded in role-taking ability and moral development. Perry and Krebs concluded that these results supported Kohlberg's theory, but not beyond a doubt.

Page, Roger A., "Longitudinal Evidence for the Sequentiality of Kohlberg's Stages of Moral Judgment in Adolescent Males," The Journal of Genetic Psychology 139:3-9, September, 1981.

Page tested Kohlberg's theory that developmental changes take place in a pattern of unchanging sequences which are irreversible. The subjects were 35 sixth through eighth grade males. A male interviewer administered the Kohlberg moral judgment interview individually to each of the subjects. After two and one-half years interviewers again interviewed the students. Results supported Kohlberg's theory: 77% showed an increase in stage level; 17% showed no change; 6% showed a decrease. No subjects skipped a stage. Page gave three limitation of his study. First, all subjects were males. Second, forty-seven subjects took the first test, but only thirty-five were willing to take the second test. Finally, the subjects tested were only at the preconventional and conventional levels.

Turiel, Elliot, "An Experimental Test of the Sequentiality of Developmental Stages in the Child's Moral Judgments," Journal of Personality and Social Psychology 3:611-618, 1966.

Turiel tested the following two proposals of Kohlberg's moral judgment theory: 1) more development takes place from exposure to one stage directly above one's level than further above; 2) movement to higher stages involves integrating previous stages, and, as a result, more learning occurs from exposure to one stage above than below. The subjects were forty-four seventh-grade boys. Turiel administered a pretest interview to determine each subject's dominant stage. Two weeks later three experimental groups were exposed to moral reasoning in individual role-playing situations. One treatment presented reasoning a stage below the subject's dominant stage, while a second presented reasoning one stage above, and a third presented reasoning two stages above. The subjects then took a post-test interview. The results showed that the treatment one stage above was the most effective, with the treatment two stages above being the least effective. The findings supported Kohlberg's two theories being tested.

Rest, James R., "Moral Judgment Research and the Cognitive Developmental Approach to Moral Education," The Personnel and Guidance Journal 58:602-605, May, 1980.

Rest cited evidence that moral judgment scores increase with age and education and level off when schooling is completed. Although not all people moved up, Rest concluded that the research shows a predominant trend in upward movement. Next, Rest described findings which indicated that growth in moral judgment correlated with cognitive growth but did not correlate with affective growth. Rest also cited research which indicated that students who had taken an ethics class moved upward in moral judgment but not in cognitive areas. Students who had taken a logics class experienced the opposite results, indicating that moral education doesn't always follow from general education.

OTHER APPROACHES

Cordero, Ronald A., "Ethical Theory and the Teaching of Values," Educational Forum 40:205-209, January, 1976.

Cordero presented the traditional or "classical" view of values education and contrasted it to two new ethical theories advanced by researchers in the twentieth century. The "classical" approach took it for granted that changeless ethical facts existed. As a result, values education was treated much like mathematics. There was little controversy. Two new theories have evolved which differ from the traditional approach. One theory suggests that value judgments may not be universal truths or truths at all. Absolute values, according to this theory, do not exist. A second theory maintains that statements about right and wrong, good and bad are not assertions or statements of fact but merely expressions of feelings. Cordero contended that to accept either theory would mean drastic changes in education.

Fulda, Trudi Annette, and Jantz, Richard Keith, "Moral Education through Diagnostic-prescriptive Teaching Methods," Elementary School Journal 75:513-518, May, 1975.

Fulda and Jantz advocated the diagnostic-prescriptive approach to moral education. To determine what stage of moral development students are in, Fulda and Jantz devised a checksheet based on Piaget's two stages of moral thinking.The first part of the checklist deals with Piaget's first stage, the morality of constraint. Students in this stage obey authority figures blindly. The second portion of the checksheet deals with Piaget's second stage, the morality of cooperation. At this level of morality students develop ideas of fairness, restitution, and cooperation. Children's understanding of control, justice, and responsibility indicates a shift to this higher level.

Hitchcock, Ruth, and Steiner, Elizabeth, "Teaching Moral Criticism in the Sciences," Viewpoints in Teaching and Learning 56:63-73, Fall, 1980.

Hitchcock and Steiner advocated the moral criticism approach in science courses over values clarification, values analysis, and Kohlberg's moral reasoning approach. Criticism is judging value. Judging value goes beyond comparing what is to be judged against existing standards. The person engaged in moral criticism must know facts about the value being judged. He/she must also understand the meaning or significance of the value before evaluation can take place. Using the moral criticism approach, teachers can help students understand what is involved in the moral evaluation of science issues.

Weinstein, Joshua, and Schwartz, Marilyn Schlachter, "Values Education Without Indoctrination," Educational Forum 43:203-211, January, 1979.

Weinstein and Schwartz presented a theoretical and philosophic model of values education based upon the work of Martin Buber, a twentieth century German religious humanist. Buber did not propose a model. The Investigators translated Buber's references to values education into a model of their own. Buber believed that there were moral absolutes and that it was the individual's responsibility to uncover these absolutes in his life. Buber described the educator who assists students in this task as a gardener who nurtures the plant and then lets it react with the environment. Buber also alluded that teachers and students must share the responsibility of value formation. They must have an "I-thou" relationship. Buber described this relationship as one in which there is true dialogue and communication. Inclusion is then possible. Buber defined inclusion as feeling an event not just from one's own side but from the other person's perspective as well. Weinstein and Schwartz proposed that in this atmosphere students will be able to form their own values, and values education will be taught without indoctrination.

INTEGRATION OF VALUES EDUCATION IN THE CONTENT AREAS

Stahl, Robert J,. "Values/ Moral Education, Using Questions to Guide Content-centered Discussions," NASSP Bulletin 63:6-15, October, 1979.

Stahl argued that teachers can achieve values education objectives without abandoning their subject matter emphasis through the use of a clearly defined questioning strategy. Stahl described eight types of questions to help teachers integrate values and content. Observation questions determine if students correctly understand information just presented. Empirical questions ask for specific, exact information which has been studied and is to be recalled. Defining questions ask students to clearly and accurately explain the meaning of terms. Topical questions ask students to identify the major point of an activity or lesson. Relational questions ask students to identify and explain relationships and help them see how what they are studying relates to the focus of instruction. Comparative questions ask for an explanation of how two or more things are similar to or different from one another. Valuing questions ask students to express their values and choices. Emotive questions ask students to express their emotions by using words which represent their feelings.

Stahl, Robert J., "Achieving Values and Content Objectives Simultaneously Within Subject Matter-Oriented Social Studies Classrooms," Social Education 45:580-585, November/December, 1981.

In 1975 Stahl and Casteel developed a cognitive based approach to the values-related dimension of social studies instruction. As a part of this program the teacher develops values-related problems and situations based on the subject matter being taught. These values-dilemma activities are then incorporated into the existing course. Stahl and Casteel tested their program in eleventh grade history classes of a Phoenix high school. Immediately upon conclusion of the six week program, teachers administered a content test and the Stahl Multidimensional Inventory of Values and Attitudes. Students in the experimental group scored significantly higher on both tests. Three weeks later instructors again administered the tests to determine the degree of retention. As before, students in the experimental group scored higher than the control group on both tests. This data, although only a small sampling, is considered to be educationally significant. It indicates that the Casteel-Stahl values education model can improve both cognitive and attitudinal dimensions of learning.

Thompson, Gerald Wayne, "Teaching History, Mathematics, and Morality: An Integrated Approach," Social Education 45:47-49, January, 1981.

Thompson presented a learning activity which combined the cognitive aspects of history and math with the affective aspects of moral education. The activity involves five steps. First, the teacher presents methods of resolving conflicts. She/he then groups the class into panels of five or six students and provides them with copies of a description of a historical event and a work-study guide. The guide includes mathematical questions. The teacher gives the group sufficient time to read the story and understand the steps they are to perform. Each panel then makes an oral report on its solution to the problem posed. Finally, the class votes on what it feels is the best solution. If there is enough time, each group can develop a rebuttal statement defending this solution.

Glenn, Allen D., and Gennaro, Eugene D., "Attitudes of Science and Social-Studies Teachers Toward Interdisciplinary Topics and Value Questions," School Science and Mathematics 81:451-458, October, 1981.

The authors, aware of student interest in society's problems, sought to determine how teachers deal with this interest in their classrooms. Glenn and Gennaro collected data from social studies and science teachers in a Minnesota metropolitan school district. More than 60% of the teachers polled replied that they deal with value-related issues. When asked if they were adequately prepared to deal with value issues, the majority again responded affirmatively. When asked if values should be part of the regular class or be dealt with in an elective course, the majority favored including it in regular classes. This data is not conclusive. Before any definite conclusions can be drawn, more teachers in other districts must be questioned. Teachers may state that they deal effectively with value-related issues, but research must be done within the classrooms to see if this is actually true.

Down, A.Graham, and DeLattre, Edwin J., "Use the Classics to Teach Moral Values," American School Board Journal 168:25,38, March, 1981.

Down and DeLattre opposed the use of packaged materials to teach values education because the investigators contended that these materials interfere in areas of students' lives that are not the schools' business and often deal with trivial, thoughtless material. Down and DeLattre stressed the need for values education in the schools and suggested taking advantage of opportunities within the academic subjects. The investigators recommended examining values and moral dilemmas in literature, films, plays, works of art, historical events, and even musical compositions. Down and DeLattre concluded that the time spent examining these resources would be worthwhile, for students must understand that civilization's ideals are not separate from education.

Kinsler, Karen Taber, and Sinatra, Richard, "Promoting Language Arts through Values Clarification," The Reading Teacher 31:173-178, November, 1977.

Kinsler and Sinatra suggested that values clarification procedures become a part of the language arts curriculum to improve students' feelings that they have something to contribute and to improve their attitudes towards subjects involving the written word. The use of values clarification could also, according to Kinsler and Sinatra, involve students more actively in learning experiences. Kinsler and Sinatra recommended that teachers participate as equals with the students. The investigators also advocated giving participants the option to pass if they do not want to respond. Kinsler and Sinatra suggested using unfinished sentences, values journals, listening activities, imaginative exercises, brainstorming, and student interviews of one another. The researchers stressed the need for teacher monitoring to make sure that students feel safe to express their values. Through activities such as these, Kinsler and Sinatra maintained that students use their language arts skills to deal with relevant issues.

Kirschenbaum, Howard, and Simon, Sidney B., "Teaching English with a Focus on Values," English Journal 58: 1071-1076, October, 1969.

Kirschenbaum and Simon stressed that until educators make the search for values an objective of their English classes, they will come in contact with too many students who feel that what they read and write doesn't matter to them. Kirschenbaum and Simon described a strategy called "The Values Sheet." A values sheet begins with a thought-provoking, possibly threatening, but always value-related statement. The first part of the sheet is the stimulator and can be drawn from such areas as essays, poetry, quotations, cartoons, or any material the students are studying. The second part consists of directed questions designed to help the student clarify his thoughts on the values problems posed in the first segment. The investigators emphasized that the questions must not be moralizing ones and must not imply right or wrong answers. The researchers suggested using the values sheets as an introduction to a unit of study, as homework, or as a follow-up to a unit of study.

Moir, Hughes, "If We've Always Had Books That Taught All These Virtues, Why Is Our Society in Such Lousy Shape?" Language Arts 54:522-528, May, 1977.

Moir examined book selection criteria and the purposes of literature. Moir recommended choosing a book of literary merit that honestly explores social or individual problems. Moir added that since the selling power of a book often affects what books are available, a book's financial success could also be a factor in selection. Moir then turned to the purpose of literature. The investigator found that from Puritan times on books have dealt with promoting certain values and behaviors believed to be desirable by adults creating and choosing them. Moir emphasized that no matter how many virtuous characters students are exposed to, the books will not be meaningful for them unless they are consistent with their psychological and cognitive levels of development. Moir stated that books must have a clearly defined dilemma, identifiable, reasoned choices by the characters, and stages of development appropriate to the readers.

Wicks, Robert S., "Moral Education: the Responsibility That Teachers Can't Avoid," Curriculum Review 21:20-24, February, 1982.

Wicks contended that, whether teachers accept the responsibility or not, they are continuously and directly influencing their students' moral development. The investigator asserted that educators must find ways to help students deal with the moral issues in the subjects they take. Wicks then gave suggestions for doing this. Math teachers can help students to grasp a truer meaning of numbers by discussing the effects of polls and statistics and the implications of computers in society. They can also use important issues and data as sources for word problems. Science teachers can deal with the value judgments required in making research decisions. English teachers can assist their students in value formation by exploring human conduct in literature. Social studies teachers can help fill in the gaps in the textbook accounts of historical events and make students aware that what is written represents a point of view. Through the arts the teacher can help the students come in touch with themselves and the world around them. Wicks concluded that values education courses are not necessary.

RESEARCH FINDINGS ON STUDENT VALUES

Silvino, Philip J., "A Study of the Values of Elementary School Children," Education 96:170-175, Winter, 1975.

Silvino conducted a study to determine if significant differences existed in the measured values of fourth, fifth, and sixth grade students on the basis of sex, grade, parochial or public school, and socioeconomic level. The investigator used the Social Values Inventory, a twelve item open-ended questionnaire, to measure the students' values. Silvino found that significant differences existed in each of the variables. Males identified the value categories of pleasure, materialism, occupation, and achievement more than females did, while females identified the environment more. Fourth graders valued health and achievement, while fifth graders valued religion. Sixth graders valued independence. Parochial school students indicated the values of religion, pleasure, ethics, independence, service, harmony, and dignity most often, whereas public school students gave greater emphasis to the values of education, health, security, groups, and equality. Students at different socioeconomic levels differed only on the value of equality. Students whose parents were clerical and sales workers indicated equality more than other students did.

Bazemore, Judith S., "What Do High School Students Value?" Education 99:240-242, Spring, 1979.

Bazemore collected data from a cross section of 80 high school students. The researcher asked the students to list the twenty things they loved to do most. Bazemore then had them rate the activities according to directions in Values Clarification. Bazemore analyzed only the items rated as most important. The investigator also had a group of junior and senior high school teachers perform the same tasks. The results indicated a difference in interests and attitudes between teachers and students. Teachers tended to value more productive, participatory activities, while students seemed to be more concerned with relationships with others. The researcher stressed reflecting student values in the curriculum.

Comeau, Helen, "Changes in Reported Self-Values Among Students in Grades 9-12," Adolescence 15:143-148, Spring, 1980.

The purpose of this study was to examine value priorities reported by high school students in the ninth through twelfth grades. Comeau used a scale consisting of the following list of values: dependable, likeable, honest, understanding, generous, intelligent, realistic, independent, and attractive. The subjects were asked to rank order the qualities. Except for sophomore males, all students ranked honesty first. Boys on all grade levels ranked intelligence more highly than girls did. Both males and females ranked understanding third, except for sophomore boys who ranked honesty third. The females at all levels ranked independence higher than the males did, indicating a shift from past findings. As boys grew older they ranked attractiveness lower, while girls showed little change in ranking with age. Comeau concluded that there was little change in adolescent self-values, and changes that did occur were exhibited by males.

Hoge, Dean R., "Changes in College Students' Value Patterns in the 1950's, 1960's, and 1970's," Sociology of Education 49:155-163, April, 1976.

Before describing his own findings on value patterns in students, Hoge summarized other research findings. The major trend since the 1930's has been an up and down movement in traditional conservative values. In the 1930's liberal values such as social criticism, pacifism, and advocacy of Communism prevailed. In the 1940's and reaching its height in the early 1950's, conservative values, with a shift toward conformity and fear of Communism, dominated. After the Cold War weakened in the late 1950's, liberalism and individualism returned. College students became politically active and involved in the civil rights movement. The 1970's also showed individualism, with a new emphasis on vocational values. Hoge surveyed male students at Dartmouth in 1952, 1968, and 1974 and at the University of Michigan in 1952, 1969, and 1974. The investigator's findings agreed with those previously described. Hoge concluded that students' values in the 1970's showed a slight return to the conservativism of the 1950's but were more a continuation of the 1960's.

Atolagbe, Emmanuel, "Further Study on Values of Black and White Children: Are They Different?" Journal of Negro Education 49:448-452, Fall, 1980.

Atolagbe compared the values of blacks and whites in upper, middle, and lower classes. Subjects were 120 students, 60 blacks and 60 whites, in grades four through six in Columbus, Ohio, private and public schools. Atolagbe used Rowland's Elementary School Study of Values to assess the subjects' values. Analysis showed no significant differences between social class, race, and sex on aesthetic values, theoretical values, political values, and economic values. There were significant differences, however, between blacks and whites only on social and religious values. Blacks scored lower than whites on social values while whites scored lower on religious values. Atolagbe concluded that social class and sex do not appear to determine values. Differences within classes and races appeared to be greater than differences between classes and races.

FACTORS INFLUENCING VALUES FORMATION

Adult Influence

Antonucci, Toni, and others, Values and Self Esteem in Three Generations of Men and Women, Educational Resources Information Center, ED 188 099, 1978.

Antonucci examined similarities and differences in values within families across three generations. Three groups rated fourteen values on a semantic differential scale. The terminal values were a comfortable life style, equality, an exciting life, freedom, and a sense of accomplishment. The instrumental values were ambition, capability, independence, and intelligence. The work-related values were cooperation, education, money, success, and work. The oldest generation rated values fitting retired life highest and also maintained values related to work and success. The youngest generation ranked instrumental values lower than older generations did. There were no significant generational differences for the terminal values, except for a comfortable life. The oldest generation, according to Antonucci, still carried the dominant values of society and possibly played a role in the transmission of these values to the younger generation.

Denney, Nancy Wadsworth, and Duffy, Diane M.,"Possible Environmental Causes of Stages in Moral Reasoning," The Journal of Genetic Psychology 125:277-283, December, 1974.

Denney and Duffy carried out a study to ascertain if parents responded at different levels of moral reasoning to children of different ages, and if there is a relationship between the type of moral reasoning used by the parent and the child's level of moral reasoning. The subjects were six-, ten-, and fourteen-year-olds and their mothers. Each subject was interviewed separately. The children's and mothers' responses were then categorized into Kohlberg's three levels. Results showed that as the child's age increased, the child's and the mother's level of moral reasoning increased. There was a positive relationship between the mother's and child's moral reasoning level.

Olejnik, Anthony B., "Adults' Moral Reasoning with Children," Child Development 51:1285-1288, December,1980.

Olejnik cited studies which demonstrated a positive correlation between parents' and children's moral reasoning. Olejnik expanded on these findings by investigating adults' specific verbal explanations of moral issues to children. The investigator used 150 college students as his subjects. After taking the Defining Issues Test, each student was shown two filmstrips involving moral dilemmas with children and then asked to explain how he/she would discuss it with children. Each subject then took a discipline style measure. Results indicated a significant relationship between high-principled subjects and the use of induction as a discipline style. Low-principled subjects preferred power assertion as their means of discipline.

Hower, John T., and Edwards, Keith J., "The Relationship Between Moral Character and Adolescents' Perception of Parental Behavior," The Journal of Genetic Psychology 132:23-32, September, 1979.

Hower and Edwards conducted a study to determine if a relationship existed between child rearing practices and the moral character of young adults. The researchers analyzed the socialization, empathy, autonomy, and ethical attidues dimensions of moral character. The investigators had an instructor at a junior college administer a questionnaire to psychology students. Hower and Edwards found a significant correlation between socialization and empathy and parental practices but found no correlation with the other dimensions. Socialization correlated positively with induction-acceptance and psychological autonomy and negatively with power assertion, firm control, psychological control, and rejection. Empathy also correlated positively with accepting parental style and negatively with a controlling style. This negative relationship was not as strong, however, as for socialization.

Kobett, Lorraine A., "Relationship Between Home Background, School Achievement, and Adolescent Values," Education 100:158-164, Winter, 1979.

Kobett tested these hypotheses: 1) that relationships would be found between background characteristics and adolescent values; 2) that adolescents possessed values ranging from traditional to emergent; 3) that adolescent values were related to school achievement. Kobett administered a demographic profile questionnaire and a Likert scale opinionaire of values to eleventh and twelfth grade high school students. The data showed that the calculated r was insignificant for student values and school achievement. Therefore, this hypothesis was not supported by the findings. The background characteristics of age, grade level, and parents' occupations were shown to relate significantly to the student's values. The study also indicated that students' values did span from traditional to emergent.

Peer Influence

Lasseigne, Mary W., Ed.D., "A Study of Peer and Adult Influence on Moral Beliefs of Adolescents," Adolescence 10:227-230, Summer, 1975.

Lasseigne tested the following hypotheses: 1) Adolescents' opinions of moral beliefs would be influenced more by peers in 1974 that in 1964 ; 2) Adolescents' opinions of moral reasoning would be influenced by adults less in 1974 than in 1964. Lasseigne then administered the Student Beliefs Questionnaire consisting of 88 statements requiring responses ranging from Very Strongly Agree to Very Strongly Disagree. After giving all students the pre-test, the investigator provided the experimental group with copies of the statements with parent and teen responses labled. The post-test was then administered. The data indicated that peer influence was greater in 1974 that in 1964, with adults exerting a greater influence in 1974 than in 1964. Students, however, still responded more to their peers than to adults. Younger adolescents were influenced more by both peers and adults than older adolescents were.

Cultural and Educational Influences

Bar-Yam, Miriam; Kohlberg, Lawrence; and Naame, Algiris, "Moral Reasoning of Students in Different Cultural, Social, and Educational Settings," American Journal of Education 88:345-362, May, 1980.

The researchers conducted a study to determine if different cultural and educational experiences have an effect on the moral development of youth. The investigators used adolescent subjects representing urban middle class and lower class, kibbutz-born and Youth Aliyah, and Moslem and Christian Arab groups in Israel. The researchers interviewed each subject, using Kohlberg's moral dilemmas, and found that: 1) Kibbutz-born youth had the highest level of moral reasoning; 2) Middle class and Youth Aliyah had higher levels than lower class youth; 3) Christian and Moslem Arab middle class subjects showed moral reasoning similar to the levels of Turkish middle class, Oriental Jewish middle class, and American lower working class; 4) Moslem girls showed a lower level of moral reasoning than Moslem boys or Christian Arab girls; 5) No significant differences existed between girls and boys of a kibbutz.

Biskin, Donald S., and Hoskisson, Kenneth, "An Experimental Test of the Effects of Structured Discussions of Moral Dilemmas Found in Children's Literature on Moral Reasoning," Elementary School Journal 77:407-416, May, 1977.

The researchers conducted two experiments to determine if structured discussions of moral dilemmas found in children's literature affected elementary school students' moral reasoning. The subjects, fourth and fifth graders, were each administered four of Kohlberg's assessment instruments. The subjects then received seven weeks of treatment, dealing with a story each week. The experimental group engaged in structured discussions each week, while the control group did not. Post-test results showed that the treatment was successful but not to a great extent. The second experiment, conducted for eighteen weeks instead of seven, was more successful than the shorter experiment.

McCann, Donald C., and Prentice, Norman M., "Promoting Moral Judgment of Elementary School Children: The Influence of Direct Reinforcement and Cognitive Disequilibrium," The Journal of Genetic Psychology 139: 27-34, September, 1981.

McCann and Prentice evaluated the moral judgment of elementary school students. The students were assigned to one of four groups, each group receiving a different approach. One group received direct reinforcement for identifying the naughtier child. Another group was exposed to the cognitive disequilibrium procedure. Students listened on tape to two conflicting solutions offered by peers. The third group was exposed to a combination of the direct reinforcement and cognitive disequilibrium approaches. The final group was not exposed to any of the procedures. Post-test findings indicated that direct reinforcement provided more immediate gains in moral judgment but with little understanding and generalizing. The disequilibrium group's moral growth was more lasting, with students more able to generalize. The combined group performed only slightly better than the control group, possibly because of the complexity of the procedure.

Sicoli, M.L.Corbin, A Comparative Study of the Moral Judgments of Adolescents Attending an Alternative and a Traditional High School, Educational Resources Information Center, ED 194 602, Annual Meeting of the American Educational Research Association, Boston, April, 1980.

Sicoli sought to determine if significant differences existed in moral judgment between traditional and alternative high school students. The researcher administered the Defining Issues Test to the subjects. The results indicated that students did not differ in most areas, but students from traditional high schools showed stage four reasoning more than students from alternative schools did. As a result, students from traditional high schools chose not to break the law to resolve moral dilemmas while students from alternative high schools did. Sicoli advised caution when interpreting these results because many alternative schools differ in focus and population.

Social Influence

DeRemer, Paula A., and Gruen, Gerald E., "Children's Moral Judgments: the Relationship Between Intentionality, Social Egocentrism, and Development," The Journal of Genetic Psychology 134:207-217, June, 1979.

DeRemer and Gruen studied the relationship between children's levels of social egocentricity and their degree of consideration of intentions when making moral decisions. The subjects were white middle class children from grades two through five. The researchers administered a social egocentrism measure and Piagetian type stories to evaluate moral judgment. The investigators predicted that children with low social egocentrism scores would reward and punish others' acts more on the basis of intentions than consequences, while children with high social egocentrism scores would react in the opposite way. The investigators also expected a negative correlation between sex and egocentricity. The data supported these predictions.

Enright, Robert D., and Sutterfeld, Sara J., "An Ecological Validation of Social Cognitive Development," Child Development 51:156-161, March, 1980.

Enright and Sutterfeld examined the ecological validity of moral judgment and social problem solving to determine if a relationship existed between social cognition and social behavior. The investigators administered Damon's moral judgment measure, Shure and Spivack's social problem solving measure, and the Stanford-Binet vocabulary test to 40 first graders. The researchers expected to find a positive correlation between moral judgment and number of successful interactions with other children and amount of time the child is sought out by other children. The investigators also expected to find a positive relationship between social problem solving and the above behaviors. Enright and Sutterfeld believed that there would be a negative relationship between moral judgment and number of unsuccessful outcomes, percentage of unsuccessful outcomes, and derogation. These expectations of moral judgment were verified as a result of the testing.

Keasey, Charles Blake, "Social Participation as a Factor in the Moral Development of Preadolescents," Developmental Psychology 5:216-220, September, 1971.

Keasey investigated the hypothesis that higher stages of moral development are positively correlated with social participation. The subjects, students from four sixth grade classes and one fifth grade class, were individually administered Kohlberg's Moral Judgment Interview. Approximately two months later Keasey obtained two sets of measures of social participation, leadership, and popularity from teachers and peers. Subjects were also asked to give the number of social organizations in which they were members and/or leaders. Results showed that the stage of moral development correlated positively with the amount of social participation in school.

EVALUATION OF STUDENT VALUES

Kitwood, Tom M., and Smithers, Alan G., "Measurement of Human Values: An Appraisal of the Work of Milton Rokeach," Educational Research 17:175-179, June, 1975.

Kitwood and Smithers critiqued Rokeach's Survey of Values. The survey consists of a list of eighteen terminal values and eighteen instrumental values which the subject is asked to rank order. The researchers argued that some values cannot be ranked. Because of the different types of values, some may have equal weight. Kitwood and Smithers also suggested that the method does not distinguish between a person with a coherent value system and one with an unrefined system. The investigators also questioned the brevity of the value statements and the choices of values. Kitwood and Smithers asserted that rank ordering eighteen items is a conceptually difficult task. The investigators suggested that future measurement techniques be based on a clear definition of values, give equal weight to various value types, and be simple enough so subjects of all intelligence ranges could use it. Kitwood and Smithers also recommended that the test be sensitive to low levels of valuing and allow the respondent as much freedom as possible.

Poetker, Joel S., "Techniques for Assessing Attitudes and Values," Clearing House 51:172-175, December, 1977.

Poetker asserted that tests alone will not provide all the information needed to determine what students' attitudes and values are. Poetker then presented practical techniques for obtaining this information. A Likert scale can be contructed by choosing a list of positive and negative statements about a particular topic or issue. The students show their feelings about each statement by indicating strongly agree, agree, undecided, disagree, or strongly disagree. The semantic differential lists a set of terms and asks the students to show agreement or disagreement. Responses to the left of center indicate agreement, while responses to the right show disagreement. The center space indicates a neutral response. Poetker also recommended using unfinished stories, sentence completions, and descriptions of critical incidents. Finally, Poetker presented rating sheets and checklists. On a rating sheet students rate items according to a continuum developed by the teacher. A checklist does not rank. It indicates if a behavior or action is taking place or not. The checklist's advantage is the amount of recordable information available in a short time.

SUMMARY

The study by Sanders amd Wallace, as well as the Gallup and Phi Delta Kappan surveys, indicated overwhelming parental support for values education in the schools. Although it has changed its form and emphasis, research attests that values education has been prevalent throughout America's educational history.

Nucci and Junker asserted that moral values are held independent of any religious affiliation and, thus, can be dealt with in the schools without violating separation of Church and state.

Nucci defined values education as the blending of society's standards with the student's individually acquired values and the developing of justice and fairness.

Sobol brought up points that schools should consider before engaging in values education. The staff must be aware of its goals and develop an organized plan for meeting these goals. Traviss suggested extensive in-service programs to help prevent problems which may arise when incorporating values education into the existing curriculum. Weigel stressed that a major goal of values education must be to prepare students for the future. Tan-Willman,

Gutteridge, and Fantini noted that since many of tomorrow's leaders will come from among today's gifted students, values education efforts must also be directed toward this special group. Burkholder, Ryan, Blanke, Melvin, Thomas, and Mackey emphasized the need for community involvement.

The teacher was found to play a vital role in the success of values education. Foster, Ryals, and Helsel asserted that values education can only take place when the teacher allows free choice and has a trusting attitude toward the students. The teacher must also be aware of his/her values if desirable results are to be obtained, as expressed by Martin and Joseph.

The two most prominent approaches to values education presented in the research were Values Clarification and the Theory of Cognitive Moral Development. Values Clarification, according to Lockwood, helps students become aware of their values in a nonjudgmental way. The Cognitive Theory of Moral Development, developed by Kohlberg, contends that people progress through stages of moral growth, growth which can be encouraged by engaging in discussions of moral dilemmas one level above the student's present moral level.

Findings on the results of Values Clarification were mixed. Stewart, Cochrane, and Griffin expressed reserva-

tions based on their contention that it fails to deal with the structural development of values, does not help students distinguish between moral and nonmoral values, and places too much emphasis on the individual's values. Lockwood found that Values Clarification does have a positive effect on behavior but does not affect such areas as school work or self-esteem. Hopp and Abbey, however, found that Values Clarification was successful with sixth grade health classes. Kirschenbaum and his associates defended Values Clarification, stressing that the approach did encourage specific values and did have supportive research.

Research on the Theory of Cognitive Moral Development was supportive but with some reservations. Page, Turiel, and Rest concluded from their studies that moral development does progress forward in an unchanging, irreversible sequence. Fraenkel, however, argued that people do not necessarily move through the stages in an unchanging sequence, and Lockwood claimed that not all people advance consistently as the result of moral discussions. Berkowitz and Mosher found that maximum growth does not take place when students are exposed to levels of moral reasoning one stage above their own. Stanton's study indicated that people are not necessarily "universal values based" in terms of judgements, as Kohlberg's work suggests.

Researchers agreed that values education need not be dealt with as a separate course but could be incorporated into the subject areas.

Silvino's study of students' values indicated that differences in values among fourth, fifth, and sixth graders do exist. Bazemore found that high school students hold similar values, but these values do not coincide with those of their teachers. Atolagbe's study of the values of blacks and whites indicated that their values are more similar than different.

Research indicated numerous factors which influence value formation. The studies by Antonucci, Denney, Duffy, Olejnik, Edwards, and Hower showed a correlation between parents' and children's values and moral reasoning levels.

Peer influence was found to be another factor in value formation. Lasseigne found that adolescents were influenced more by peer's beliefs than those of adults.

Bar-Yam, Kohlberg, and Naame found that cultural and educational factors also play a role in values formation. Studies by Biskin, Hoskisson, McCann, Prentice, and Sicoli lent further support to the role of education in values formation.

Social interaction was found to be another factor in values formation. Enright, Sutterfeld, and Keasey found that students who were more successful in their interactions with others had higher levels of moral judgment.

Researchers found few instruments for measuring values. Kitwood and Smithers gave qualified recommendation to the Rokeach Survey of Values. Poetker described such evaluation techniques as the Likert scale, the semantic differential, completion activities, and rating sheets and checklists. The type of evaluation technique used depends on the students, teachers, and the values being measured.

CONCLUSIONS

Researchers have failed to provide enough evidence to give overwhelming support to any one approach to values education. The two most prominent approaches, Values Clarification and the Theory of Cognitive Moral Development, have proven successful for some, but not all, students.

It has not necessarily been the approach but human interactions which have determined the success or failure of values education in the schools. Studies have indicated that the teacher is a major factor in values education, regardless of the approach used. Teachers who were open to their students and allowed them some freedom to make their own decisions were found to be most successful in attaining values development in their students.

Parents, other adults, and even students' peers have been shown to influence students' values formation. The students themselves, through the social interactions they initiated with others, have played a role in their own values development.

The problem of how to carry out the task of values education in the schools does not have a simple solution. The answer will not be the same for everyone. Educators must consider the many factors involved in values formation.

Educators must also take into account their own values as well as the values of the community they serve.

Students are unique individuals who will not all respond in the same way to values education approaches. Educators must tailor existing approaches or develop their own techniques to meet the individual needs of the students in their classrooms. No matter how educators deal with values education they must keep as their primary goal helping students develop their own value systems.

RECOMMENDATIONS

It is recommended that:

1. Educators participate in in-service programs before incorporating values education into the curriculum in order to establish common goals and a plan for accomplishing these goals.
2. Educators involve parents in the establishment of a values education program.
3. Educators research existing values education programs and evaluation techniques before integrating them into the school's curriculum.

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APPENDICES

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VALUES CLARIFICATION

MODEL

The theoretical values clarification model is based on the following concepts (Raths, Harmin, & Simon, 1966):

I. CHOOSING
   1. Considering alternatives: Various alternatives related to the values choice must be considered.
   2. Considering consequences: Consequences related to the available alternatives must be evaluated carefully within the valuing process.
   3. Choosing freely: Values choices must be made without pressure and without a punishment and reward scheme.

II. PRIZING
   4. Feeling good about the choice: One needs to be proud of that which is valued. One needs to feel good about oneself and what one values.
   5. Willingness to share with others: Values are not hidden. Some amount of risk is taken for what one values. One who has chosen freely from alternatives and is happy about the choice wishes to share that value choice with other people.

III. ACTING
   6. Acting upon the choice: For something to be a value, time and energy need to be spent on it.
   7. Becoming consistent with one's life style: Value action must appear often enough within a life style to be considered part of a pattern.

(Havens, Morrison:36-37)

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PIAGET'S LEVELS OF MORAL DEVELOPMENT

Concept	Morality of Constraint	Morality of Cooperation
1. Control	1. Duty is obeying authorities. *a*) Good is defined by obedience to rules. *b*) Rules or laws are not analyzed.	1. Control is established by mutual agreement. *a*) Lessening of adult constraint occurs. *b*) Rules can be modified.
2. Justice	2. The letter of the law is followed. *a*) Forbidden behavior results in anxiety. *b*) Violation of game rules produces concern. *c*) Justice is punitive. *d*) Any transgression is considered serious.	2. Justice is viewed as restitutive. *a*) Concern for inequalities develops. *b*) Concern for social injustices develops. *c*) The spirit of the law is considered.
3. Responsibility	3. Responsibility is viewed objectively. *a*) Intentions are not considered. *b*) Egocentrism dominates. *c*) Judgments are made in conformity to the law.	3. Responsibility is viewed subjectively. *a*) Motives are considered. *b*) Rights to opinions are respected. *c*) Judgments include motives and intentions.

(Fulda, Jantz:515)

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Table 1

Levels and Stages of Moral Development

The Preconventional Level
(Stages 1 and 2)

At this level, people consider the power of authority figures or the physical or hedonistic consequences of actions, such as punishment, reward, or exchange of favors. This level has the following two stages:

Stage 1: The Punishment and Obedience Orientation

At this stage, the physical consequences of doing something determine whether it is good or bad without regard for its human meaning or value. People at Stage 1 think about avoiding punishment or earning rewards, and they defer to authority figures with power over them.

Stage 2: The Instrumental Relativist Orientation

At Stage 2 right reasoning leads to action which satisfies one's own needs and sometimes meets the needs of others. Stage 2 thought often involves elements of fairness, but always for pragmatic reasons rather than from a sense of justice or loyalty. Reciprocity, a key element in Stage 2 thought, is a matter of "you scratch my back and I'll scratch yours."

The Conventional Level
(Stages 3 and 4)

People at this level value maintaining the expectations of their family, group, or nation for its own sake and regardless of its immediate consequences. People at the conventional level show loyalty to the social order and actively maintain, support, and justify it. This level has the following two stages:

Stage 3: The Interpersonal Sharing Orientation

At this stage, people equate good behavior with whatever pleases or helps others and with what others approve of. Stage 3 people often conform to stereotypical ideas of how the majority of people in their group behave. They often judge behavior by intentions, and they earn approval by being "nice."

Stage 4: The Societal Maintenance Orientation

Stage 4 thought orients toward authority, fixed rules, and the maintenance of the social order. Right behavior consists of doing one's duty, showing respect for authority, or maintaining the given social order for its own sake.

The Principled Level
(Stages 5 and 6)

At this level, people reason according to moral principles which have validity apart from the authority of groups to which the individuals belong. This level has the following two stages:

Stage 5: The Social Contract, Human Rights and Welfare Orientation

People at Stage 5 tend to define right action in terms of general individual rights and standards which have been examined critically and agreed upon by the entire society. Stage 5 people stress the legal point of view, but they emphasize the possibility of changing laws after rational consideration of the welfare of the society. Free agreement and contract bind people together where no laws apply.

Stage 6: The Universal Ethical Principle Orientation

At Stage 6, people define the right by the decision of their conscience guided by self-chosen ethical principles such as justice, equality, or the dignity of the individual. These principles appeal to logical comprehensiveness, universality, and consistency. Instead of being concrete rules, such as the Ten Commandments, they are abstract ethical principles, such as the categorical imperative.

(Fenton:189)

Note: In 1978 Kohlberg changed the numerical rating of his stages, with Stage 6 being a substage of Stage 5. This chart is presented for the reader's information and to maintain consistency with the majority of the literature cited in this paper.

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Table 1

Summary of Research Claims of the Effects of Values Clarification

Author	Major research purpose[a]	Treatment sample[b]	Treatment duration	Instrumentation	Claimed effects of treatment
Barman (1975)	To assess the impact of V.C. on attitudes and achievement in BSCS biology	78 subjects, mostly sophomores	Once per week for 18 weeks	BSCS Examination, Affective Domain Measuring Scale Self-Evaluation Inventory (SEI) Schwirian Science Support Scale	No effect on attitudes toward science, no effect on attitudes and behavior toward biology. Significant effect on achievement + 4.5 on BSCS exam, and 14.7 higher on SEI compared with controls.
Clark (1974)					
C.O.I. study	To assess impact of V.C. on drug usage	100 sixth graders 90 seventh graders 16 eleventh graders	Not reported	Likes and Habits Survey (a self-report of drug usage instrument)	V.C. may be a factor in decreased drug usage.
C.E.S. study	To assess the impact of V.C. on students' personal, social, and total adjustment	58 seventh graders	Not reported	California Test of Personality.	No effect on the treatment group, but controls had losses in social and total adjustment. V.C. appears to stop deterioration of adjustment.
Covault (1973)	To assess the impact of V.C. on self-concept and various behaviors	55 fifth graders	One hour per week for 11 weeks	Sears Self-Concept Scale	Significant improvement in self-concept initiation and self-direction of classroom activities, positive attitudes toward learning, less frequent and acute apathetic, flighty, uncertain, inconsistent, drifting, overconforming, overdissenting, and role-playing behavior.
DePetro (1975)	To assess the effects of V.C. on self-esteem and on value priorities.	60 senior high students	Forty hours over one semester	Coopersmith Self-esteem Inventory Rokeach Value Survey	Small but significant improvement in Self-Esteem (+3.82), no effect on value priorities.
Fitzpatrick (1975)	To assess the effects of V.C. on reading achievement and self-concept	282 seventh graders	One hour per week for 18 weeks	Piers-Harris Children's Self-Concept Scale California Test of Personality Iowa Silent Reading Test	Significant increase in self-concept scores (+6.52). Significant improvement in personal adjustment, sense of worth, sense of personal freedom, feeling of belonging, total personal adjustment, and other CTP subscales. Significant improvement in reading comprehension and efficiency (+3.61 and +4.91). Significant improvement in total reading achievement (+8.96).
Guziak (1975)	To assess the effects of V.C. on self-concept and classroom behavior (replication of Covault)	2 fifth-grade classes	One hour per week for 11 weeks	Sears Self-Concept Scale Value Related Behavior Rating Form	Improvement in self-concept, raising of relevant questions, initiation and self-direction in the classroom. Showed less frequent and acute apathetic, flighty, uncertain, inconsistent, drifting, overconforming, and overdissenting behavior.

(Lockwood, 78: 332-333)

Table 1 (*Continued*)
Summary of Research Claims of the Effects of Values Clarification

Author	Major research purpose[a]	Treatment sample[b]	Treatment duration	Instrumentation	Claimed effects of treatment
Gray (1975)	To assess the effects of V.C. on self-concept and intraclass relations	135 sixth graders	One hour per week for 11 weeks	Piers-Harris Children's Self-Concept Scale A sociometric instrument	No significant differences in self-concept. No effect on intraclass relations except more sociometric rejectees in the treatment group.
McCormick (1976)	To assess the effect of V.C. on personal adjustment	130 sixth graders	One hour per week for 16 weeks	Junior High Index of Adjustment	No effect on self-acceptance, ideal self, ideal-self discrepancy, and perception of others' acceptance of self. Significant increase in self-concept compared to controls.
Pracejus (1974)	To assess the effect of V.C. on reading comprehension and value priorities	20 eighth graders	45 minutes once per week for 12 weeks	Gates-MacGinitie Reading Survey Rokeach Value Survey	Significant increase in reading comprehension. No systematic effects on value priorities.
Simmons (1975)	To assess the effect of V.C. on attitudes toward ecology, achievement in ecology, and attitudes toward science	141 high school students, mostly sophomores	26 days (once per day for 2 weeks, then once per week for 16 weeks	Syracuse Environmental Awareness Test Affective Domain Measuring Scale Schwirian Science Support Scale Science, Nature and Survival of Man Scale	No effect on achievement, attitudes toward science and science courses. Less positive attitude toward ecology than the control group.
Sklare (1975)	To assess the effect of V.C. on terminal and instrumental values, traditional and emergent values, dogmatism and value clarity	52 juniors and seniors	One group 10 consecutive days 45 minutes per day. Second group 45 minutes per day once a week for 10 weeks	Rokeach Value Survey Differential Values Inventory Rokeach Dogmatism Scale Questions designed by author to assess value clarity	No effects on terminal and instrumental values, traditional-emergent values, and dogmatism, except males in the 2-week treatment group become more traditional, 10-week group attains clearer values; no effect on 2-week group.
Wenker-Konner, Hammond, & Egner (Note 1)	To assess the effect of V.C. on participation in classes and on the reduction of undesirable classroom behavior	10 fifth graders	Approximately ½ hour per day for 10 days then a 2-day respite followed by 2 more days of treatment	Author designed observation format	Improvement in active participation during V.C. and decrease in such inappropriate behavior as refusal to participate and engaging in alternative behavior.

(Lockwood, 78:334-335)

Table 3

Summary of Research Claims of the Effects of Moral Development Interventions

Author	Major research purpose	Treatment type	Treatment sample[a]	Treatment duration	Claimed effects of treatment[b]
Beck, Sullivan & Taylor (1972)	To increase the amount of principled reasoning (Stages Five & Six) in subjects	Direct discussion of dilemmas and philosophical topics in ethics	17 juniors	The 40-minute sessions per week for 4 months	No effect on tests immediately after treatment. One year follow-up testing shows treatment group significantly higher than controls in use of principled reasoning, 21% to 2%.
Blatt & Kohlberg (1975)	To determine if direct discussion stimulates development more than simple exposure to dilemmas	Direct discussion with plus-one matching	132 sixth & tenth with plus-one tenth graders in both treatment conditions & controls. Approximate equal numbers in each group. No specific breakdown reported.	Two 45-minute sessions per week for 9 weeks	Significant increases in MMSs for directed group (+34) compared with leaderless group (+7) and controls (−15). Results consistent across age and sex and social-class groups. Advantage of treatment group still significant on follow-up testing one year later.
Dowell (1971)	An exploratory study to assess the effect of peer-counseling method of psychological education.	Psychological education with empathy, counseling emphasis.	Approximately 20 high school subjects (grades 10-12)	One 3½ hour evening session per week for 16 weeks	Treatment group increase of 33 MMS points not statistically significant. The change was comparable to that attained in a comparison group receiving direct discussion of moral dilemmas.
Dozier (1974)	To assess the relative effects of a vicarious treatment with an experiential treatment.	Vicarious treatment most like direct discussion approach. Experiential more like psychological education.	37 sixth graders in vicarious group; 39 sixth graders in experiential group.	1 school period per week for 12 weeks	Both vicarious and experiential groups increase MMSs approximately 40 points. Both groups significantly higher than controls. No differences between treatment types.
Erickson (Note 4)	To stimulate development with a program of active thinking and doing with emphasis on empathy and communication skills and focus on women's issues	Psychological education	23 sophomore women	One quarter of school year (more specific information not reported)	Significant advance of +32.13 MMS points was obtained

(Lockwood, 78: 348-349)

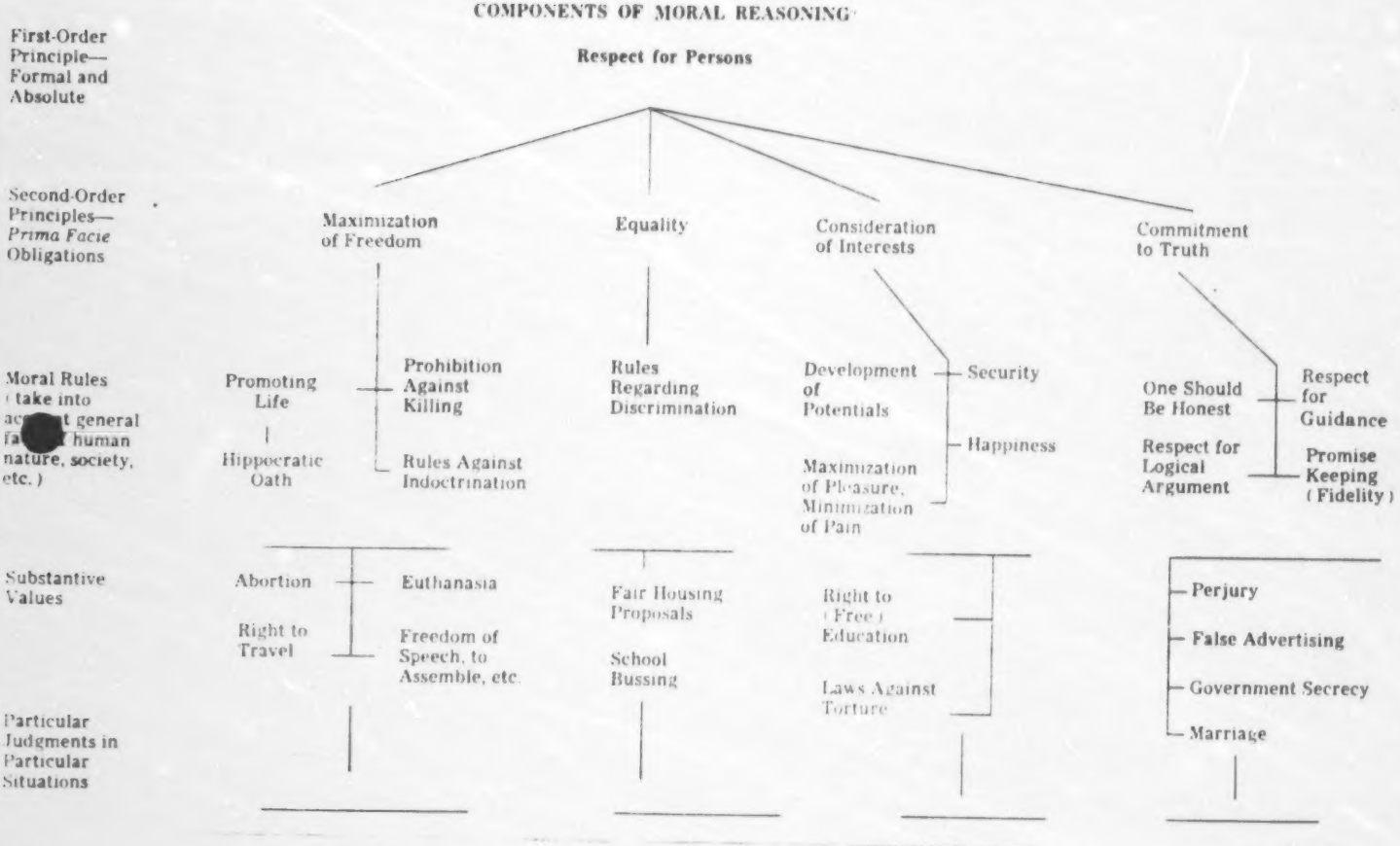
Table 3 (*Continued*)
Summary of Research Claims of the Effects of Moral Development Interventions

Author	Major research purpose	Treatment type	Treatment sample[a]	Treatment duration	Claimed effects of treatment[b]
Harris (1977)	To determine if a variant of psychological education followed by direct discussion of moral dilemmas will stimulate development more than direct discussion of moral dilemmas alone	Direct discussion and a variant of psychological education	30 juniors (15 in each treatment group)	One hour per day, five days a week for 18 weeks	Both treatment groups significantly more advanced than controls (average change of +46.5 compared with +13 for controls). Group which received psychological education did not change immediately after that treatment but gained all MMS advantage during the following direct discussion segments.
Lieberman (1975)	To assess the extent to which the number of dilemmas discussed effects changes in reasoning	Direct discussion	8th and 10th graders (exact numbers not reported; estimate 300)	One school year. (Dilemmas were not discussed daily but occasionally over the year).	Significant differences between the treatment groups and controls. Number of dilemmas discussed did not make a difference. Average MMS gains of 13-16 points.
Mackie (1974)	To determine the impact of a counseling course on the moral reasoning of low achieving students.	Psychological education	12 juniors	Two periods per week for a full semester	Of eight students for whom data could be obtained, four increased at least ⅓ of a stage. No statistical tests performed.
Paolitto (1976)	To enhance the moral reasoning of adolescents	Most like the direct discussion approach	17 eighth graders	Two 40-minute sessions per week for 23 weeks	Treatment group significantly higher on adjusted posttest means compared to controls. Adjusted means differ 21.70 MMS points.
Schaffer (1974)	To determine if a moral education course can stimulate moral development	Direct discussion	10 juniors and 20 seniors	One period per day, five days per week for 12 weeks	Positive but not significant increases in MMSs.
Sullivan (1975)	To stimulate moral reasoning of adolescents	Combination of direct discussion and psychological education	14 juniors and seniors	One 2½ hour session per week for two full semesters	Treatment group significantly higher than controls at posttest. Treatment groups gains of .44 MMS points

[a]Only the treatment groups are described here, not the control groups.
[b]Only results related to MMS are reported here.

(Lockwood, 78: 350-351)

COMPONENTS OF MORAL REASONING



(Cochrane:240)

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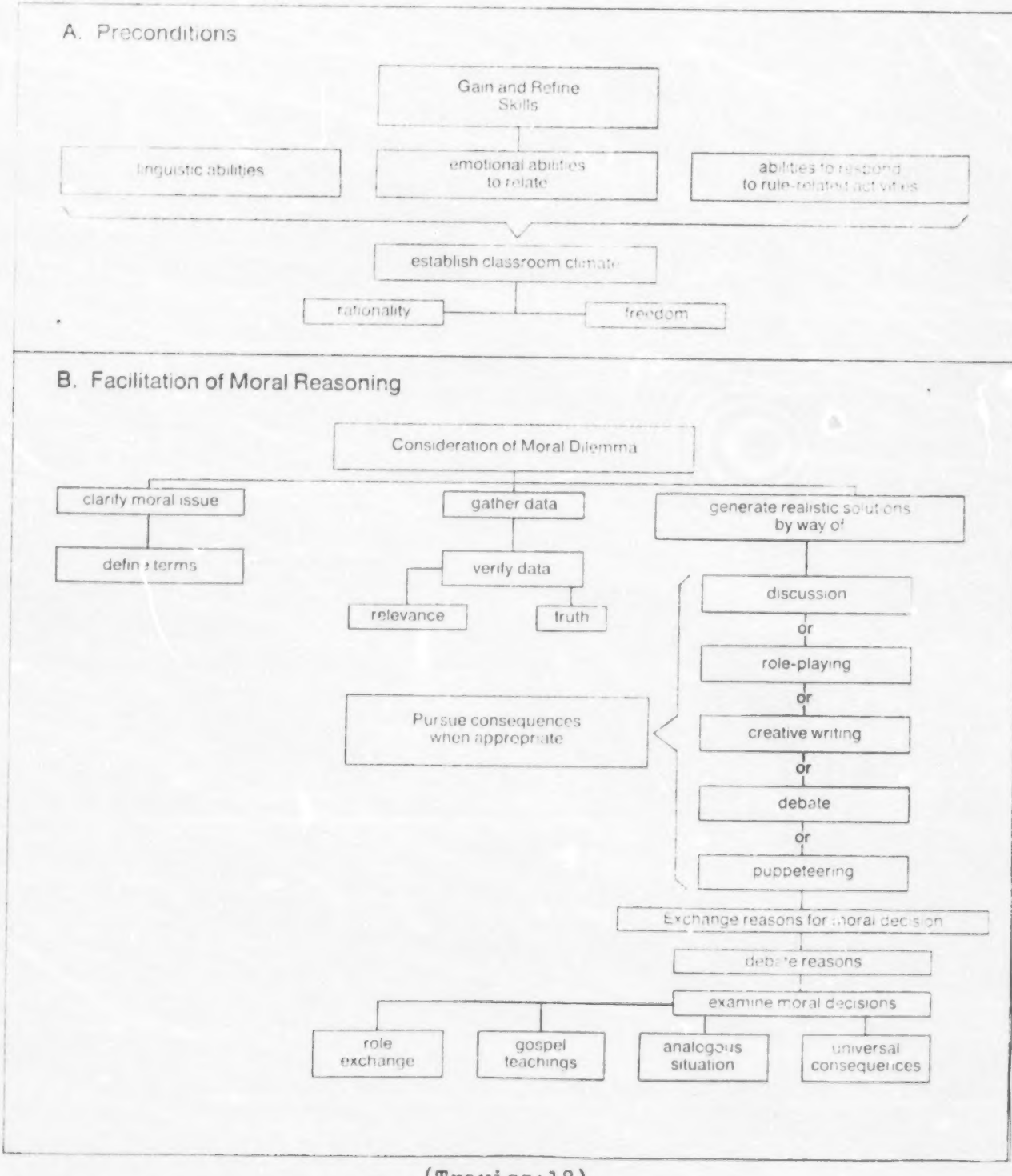
Diagram of Classroom Process For Stimulating Moral Development



(Travis:18)

Table 1. Major Changes in Social-Conventional Concepts

	Approximate Ages
1. *Convention as descriptive of social uniformity.* Convention viewed as descriptive of uniformities in behavior. Convention is not conceived as part of structure or function of social interaction. Conventional uniformities are descriptive of what is assumed to exist. Convention maintained to avoid violation of empirical uniformities.	6 - 7
2. *Negation of convention as descriptive social uniformity.* Empirical uniformity not a sufficient basis for maintaining conventions. Conventional acts regarded as arbitrary. Convention is not conceived as part of structure or function of social interaction.	8 - 9
3. *Convention as affirmation of rule system; early concrete conception of social system.* Convention seen as arbitrary and changeable. Adherence to convention based on concrete rules and authoritative expectations. Conception of conventional acts not coordinated with conception of rule.	10 - 11
4. *Negation of convention as part of rule system.* Convention now seen as arbitrary and changeable regardless of rule. Evaluation of rule pertaining to conventional act is coordinated with evaluation of the act. Conventions are "nothing but" social expectations.	12 - 13
5. *Convention as mediated by social system.* The emergence of systematic concepts of social structure. Convention as normative regulation in system with uniformity, fixed roles, and static hierarchical organization.	14 - 16
6. *Negation of convention as societal standards.* Convention regarded as codified societal standards. Uniformity in convention is not considered to serve the function of maintaining social system. Conventions are "nothing but" societal standards that exist through habitual use.	17 - 18
7. *Convention as coordinated social interactions.* Conventions as uniformities that are functional in coordinating social interactions. Shared knowledge, in the form of conventions, among members of social groups facilitate interaction and operation of the system.	18 - 25

WHAT DO HIGH SCHOOL STUDENTS VALUE?

TABLE 1.

Category	Trend	Percentage
1. Interactions with people	Desire to improve or extend relationships	88
2. Material possessions	Desire to own—particularly cars, clothing and nice homes	60
3. School	Concern over grades and graduation; some hostility toward school and teachers	54
4. Travel	Desire to vacation in exotic spots	49
5. Entertainment	Concerts—parties	46
6. Self-improvement	Desire to look nicer, act more thoughtfully, study harder	44
7. Work	Need for a job	40
8. Forbidden fruit	Desire to smoke (tobacco or marijuana), drink, have sex	39
9. Family	Wish to better family situation and relationships	29
10. Religion	A rather evangelical tone—satisfaction with having been "saved"	21
11. Miscellaneous	Desire to eat, sleep, or engage in other fairly routine activities	18

(Bazemore:241)

WHAT DO HIGH SCHOOL TEACHERS VALUE?

TABLE 2

Category	Trend	Percentage
1. Recreation: mental	Activities such as reading, playing musical instruments	100
2. Recreation: physical	Activities such as walking, engaging in sports or hunting	89
3. Hobbies	Activities such as needle work; gardening	72
4. Family	Playing with their children or grandchildren	61
5. Travel	Vacation plans	38
6. Interaction with people	Entertaining friends	33
7. Entertainment	Being entertained by movies or TV	33
8. Miscellaneous	Desire to eat, sleep routine activities	33
9. Work	Desire to perform well at teaching	11
10. Religion	Interest in church related activities	11
11. Forbidden fruit	Expressed interest in sex	05

(Bazemore:242)

BACKGROUND

NAME: Christine Marie (Fobe) Eberhardt
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EDUCATION: Indiana University at South Bend
Bachelor of Science in Elementary Education
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Indiana University at South Bend
Masters of Science in Elementary Education
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Candidate for graduation, 1983

EXPERIENCE: Teacher, 1977-1983
St. Monica's School, Mishawaka
Grade 6 - Science
Grade 7 - Science, Math, Religion,
Grade 8 - Science, Math

RATIONALE: Having worked with adolescents and preadolescents for six years, I became concerned about not just their intellectual development, but their affective development as well. I have come to realize how confused and troubled some students can be and have found that students seek my help in areas outside of the curriculum. I undertook this study to develop a fuller understanding of how teachers can help students develop and clarify values. The problem I researched contributed to my education both as a professional and a human being. Through the study I became aware of factors which influence students' values formation and developed a greater understanding of the importance of educating the whole person.